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FIRST PHONOGRAPHIC READER

NEW AND REVISED EDITION

STEREOGRAPHED

IN THE CORRESPONDING STYLE;

WITH INTERPAGED KEY, AND WITH NOTES.

BY ANDREW J. GRAHAM.

NEW YORK:
ANDREW J. GRAHAM,
744 BROADWAY.
1885.

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To secure the phonographic engraving and the various Revisions of the previous edition, and the combination of the same with the Key.

KEY

TO THE FIRST

STANDARD-PHONOGRAPHIC READER.

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§ 1. THIS Key is designed for use when Standard Phonography is studied in accordance with the second method of study described in the next paragraph. Its Notes and Questions will be highly useful to those who have studied in accordance with the first method.

§ 2. TWO METHODS OF STUDY.

The Standard-Phonographic Series secures two methods of instruction and study. *FIRST.* The books may be studied in the ordinary method, the PRINCIPLES AND THE DETAILS being learned from the Hand-Book and then APPLIED AND FAMILIARIZED in reading and writing the exercises (1) in the Hand-Book, according to the exercise, and (2) in the First Reader, and (3) in the Second Reader. *SECONDLY.* There may be learned only those PRINCIPLES *which are indispensable for commencing to read* (as by the study of the Synopsis up to p. 22), and then these principles may be FAMILIARIZED, and the DETAILS thoroughly acquired, by reading (1) the interlinear exercises of the Synopsis, (2) the First Reader, by aid of its Key, and (3) the Second Reader with its Key. The Hand-Book, as an ENCYCLOPÆDIA OF PRINCIPLES AND DETAILS, being referred to as indicated by references in the Readers. The second method will be found easiest for private students, especially for young persons, and should be adopted for classes taking short courses of lessons.

§ 3. METHOD OF READING AND PRACTICE.

1. Read, by aid of the Key, a page of the engraving, or so much as may have been assigned as an exercise; answer the questions at the bottom of the Key-pages; read the notes carefully; and make the references to the Hand-Book, indicated in the Key-pages and in the Notes and References (pp. 75–82, referred to by the small figures in the engraving).

2. As soon as a page or exercise can be read easily *without reference to the Key*, the engraving should be placed in view as a "copy," and copied several times, with a pen, until all the characters can be easily and gracefully formed, and especially until the form and position of each word-sign, contraction, and phrase-sign are carefully impressed upon the memory.

3. That the preceding requirement has been well complied with, will be demonstrated if the pupil can then phonograph the words of the Key, and a comparison of the writing with the engraving should reveal no errors.

This method of reading and practice, though laborious, should be strictly conformed to, the pupil being assured that no other method will so rapidly advance him or her to the thorough knowledge and easy use of one of the most beautiful and useful arts.

NOMENCLATURE.

§ 4. The system of naming the letters should be familiarized, not only for its present use, but so that the Phonographic Dictionary may be easily and certainly used to ascertain the best outlines in all your phonographic writing. Without a name-system a Phonographic Dictionary with the requisite completeness would have been practically impossible. Without the Phonographic Dictionary many

bad forms for words would be employed, many phonographers would secure but a portion of the advantages and benefits of Phonography, and many, perhaps, would abandon it at the very threshold of success.

§ 5. For the Names—

1. Of the Primary Consonant-Signs—see the Compendium, Part II. of the Hand-Book, § 14, and R. 1, 2, and 3.
2. Of the *Large Circle* and the *Loops*—§ 28, R. 2; 29, R. 2; 30, R. 2.
3. Of the Vowel-Signs—§ 49.
4. Of the Diphthong-Signs—§ 100.
5. Of the El- and Ar-Hook Signs—§ 165.
6. Of the Ar-Hooks preceded by a Circle or Loop—§ 171, R. 1.
7. Of the Hook for *In*, *En*, or *Un*—§ 174, R. 1.
8. Of the Ler- and Rel-hook Signs—§ 175.
9. Of the Ef- and En-Hook Signs—§ 183; 184; 186, R. 2.
10. Of the Shon- and Tiv-Hook Signs—§ 192; 193.
11. Of the Small Hook for Shon—§ 197.
12. Of Widened Em—§ 204, R. 1.
13. Of Lengthened Letters—§ 207, R. 1; 264, R. 2.
14. Of the Shortened Letters—§ 214.
15. Of Enlarged Way and Yay—§ 262, R. 1; 263, R. 1.

§ 6. To which let there be added—

1. That dashes, angles, and ticks may be indicated by quoting the words for which they stand, as 'all,' 'of.' 'I.' or names may be formed for them by adding to the names of the half-lengths which these small signs resemble the syllable *oid*, signifying *like* or *resembling;* thus, Petoid[1], *i. e.*, Pet *like*, which is the sign for *Of*.

2. That Prefix and Affix signs are indicated by quoting them, thus, 'con,' 'accom.' 'ing,' 'bility,' or syllable-names may be employed for some.

3. That the position of a sign is denoted by a small ("superior") figure, as [1] for the First Position (39, 1), [2] for the Second Position (39, 2), [3] for the Third Position (39, 3), [4] for the reporting Fourth Position. 260.

4. That a Hyphen (-) denotes *Joining* of letters; a Colon (:), *Disjoining* or *Near;* a Dagger (†), *Crossing;* as in En-Vee[2], *Never;* Kay[1]:Bee, *Capability;* En[1]†Tee, *Notwithstanding.*

REFERENCES.

§ 7. Throughout this work it should be observed—.

1. That the references, unless otherwise specified, are to the Compendium, Part II. of the Hand-Book. C. or Comp.=Compendium. Orth.=Orthographer, Part V. of the Hand-Book. Syn.=Synopsis.

2. That the references are to the sections and their subdivisions, unless preceded by p.=page. Two or more references are separated by a semicolon; thus, 48; 150.

§ 8. KEY TO THE PRONUNCIATION.

āle, at or ăt, àsk, àrt, āh; ær=air; ēve, ell or ĕll, hĕr; īre, it or ĭt; ōld, nǫne, on, fòr, ȯl=all; pūre, ŭp or ŭp, tuı=too, ful=full, kud=could, tuk=took; *th*in; *dh*en =*th*en; *sh*all; vizh·on=vis*i*on. Accent (·); prez·ent: prezent·. Syllable-Mark (.). Orthographic, or Common-Spelling, Mark (/); /Edinburgh=Ed·inburǫ, /phthisic=tiz·ik, /though=dhō.

§ 9. Observe that in the use of a twelve-vowel scale (44; 47) some of the vowel-signs represent two sounds, as specified—

1. The second-place heavy dot represents either *a* as in *ail*=āl, or *ai* as in *air*= ær, *i. e.*, either ā or æ, the latter being the prolonged sound of *a* as in *at*. 2. The second-place light dot represents either e or ē, *i. e.*, ē as in *met* or ē as in *fern*. 3. The third-place heavy dot represents either ā or à, *i. e.*, either *a* as in āh, fāther, or the same sound simply shortened, as in àrt, àrm, pàrt, àfter. 4. That the third-place light dot represents either a or ȧ, *i. e.*, either *a* as in *at* (*i. e.*, æ shortened) or *a* as in àsk, which requires the tongue to be in position midway between a and ā, *i. e.*, straight. 'a' requires it to be curved up, thus, ⌒, and ā requires the root of the tongue to be depressed. 5. The first-place heavy dash stands for both ȯ and ò, *i. e.*, for *a* as in *all*=ȯl, and the same sound simply shortened as in lòng, lòst, hòrse, òr, dòg. 6. The second-place heavy dash stands for either ō or ǫ, *i. e.*, either *o* as in *ōld*, *knōwn*=nōn, or *o* as in *whole*=hǫl or *none*=nǫn.

In a few instances the pronunciation in the Key differs from that of the engraving, to accord with the better-considered pronunciation of the Standard-Phonographic Dictionary.

KEY

TO THE

FIRST STANDARD-PHONOGRAPHIC READER.

WHAT I LIVE FOR.

I liv fòr dhōz hui luv mē,
  Fòr dhōz I nō àr trū,
Fòr dhe heven dhat smīlz abuv mē,
  And awāts mī spirit, tui;
Fòr dhe hūman tīz dhat bīnd mē,
Fòr dhe tàsk bī God asīnd mē,
Fòr dhe brīt hōps left bēhīnd mē,
  And dhe gud dhat I kan dui.

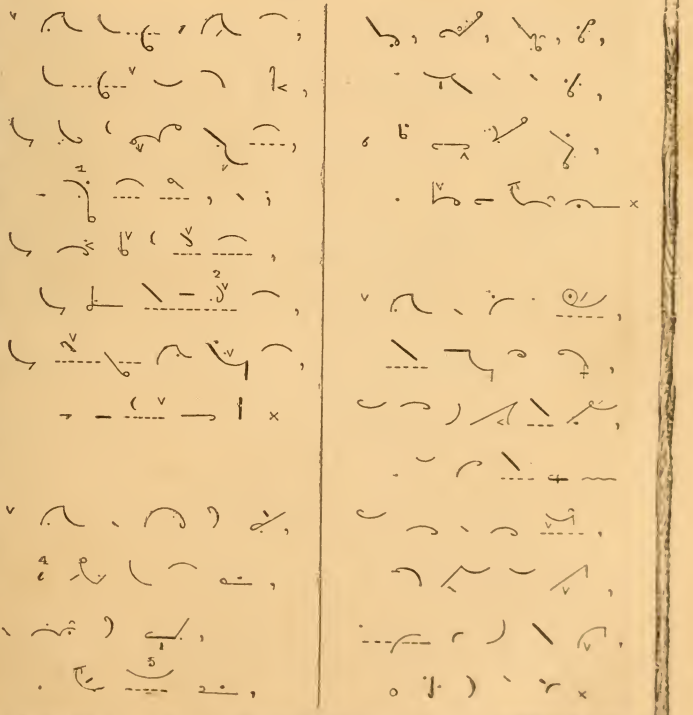
I liv to lérn dhār stōri
  Hui'v suferd fòr mī sāk,
Tu emyulāt dhār glōri,
  And folo in dhār wāk,
Bàrdz, màrterz, patriots, sājez,
Dhe nōbel ov ol ājez,
Huz dēdz kroun hist'ri'z pājez,
  And Tīm'z grāt volyum māk.

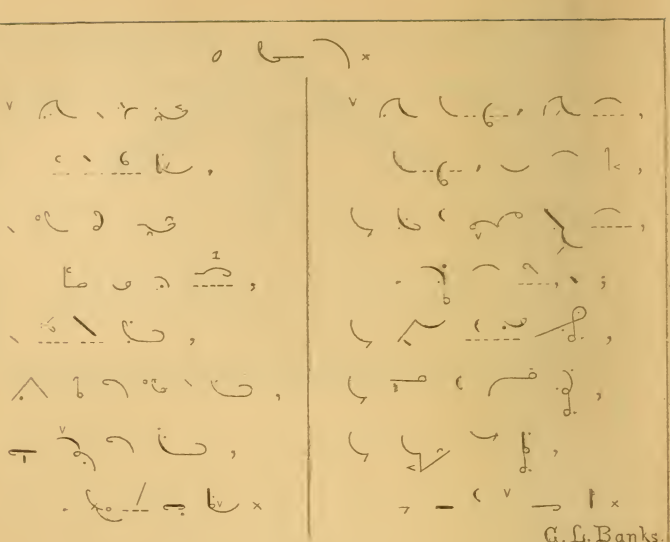
I liv tu hāl dhe sēzon,
  Bī gifted mīndz fōrtōld,
When men shal rūl bī rēzon,
  And not alōn bī gōld—
When man tu man yunīted,
And everi ròng thing rīted,
Dhe hol wurld shal bē lītted
  Az Eden woz ov ōld.

Questions.—What is a word-sign? See § 33. What is a sign-word? 33. What is the rule of position for word-signs? 39. What is the sign for All? [68; 69]—alone? *and* when alone? *and* joined? [71] are? [37]—as? be? [55, *b*]—by? can? do? [55, *b*]—every? for? God? great? hope? hopes? [38, 2]—I? in? in their? [211]—know? man? men? [55, *a*]—me? my? not? of? [68; 69]—shall, spirit, that? *the* when alone? [69]—*the* joined? [70]—their? thing? those? to (tu)? two (tu)? was? when? who? who've? [69; 201, R. 4]—whose? [69, R. 3]—whole? [55, *a*]—world?

With what should *w* following an initial vowel be written? 117, 4. What is the rule of position for words of horizontal letters only? 52. For words having perpendicular or sloping letters? 53. For words whose first or only inclined consonant is half-length? 219. How may a dash-vowel be written to read between the consonants of an El-hook or Ar-hook sign? 169, 3. See *Gold*, *volume*, *foretold*, on p. 5.

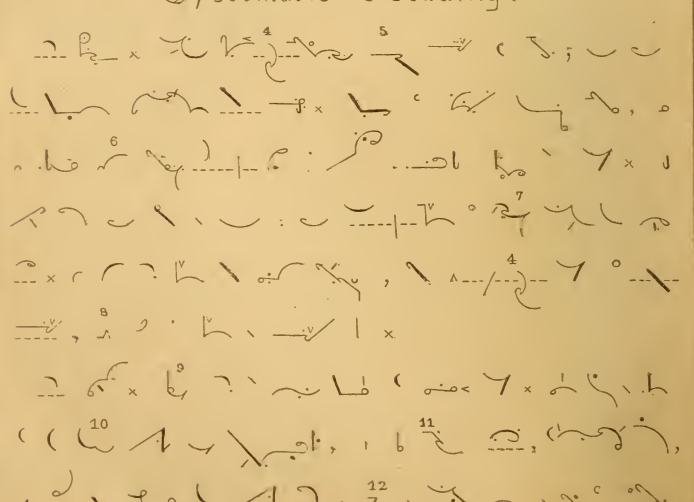
WHAT I LIVE FOR.





G. L. Banks.

Systematic Reading.



I liv tu hōld komūn·yon
  Widh ȯl dhat iz divīn·,
I'u fēl dher iz a yuin·yon
  'Twixt nātyur'z hàrt and mīn;
Tu profit bī aflik·shon,
  Rēp trūdhz from fōldz ov fikshoı,
Grō wīzer from konvikshon,
  And fulfil ēch grand dezīn.

I liv fòr dhōz huı luv mē,
  Fòr dhōz huı nō mē trū,
Fòr dhe heven dhat smīlz abuv mē,
  And awāts mī spirit, tuı;
Fòr dhe ròng dhat nēdz rezist·ans,
  Fòr dhe kȯz dhat laks asist·ans,
Fòr dhe fūtyur in dhe distans,
  And dhe gud dhat I kan duı.

G. L. Banks.

SYSTEMATIC READING.

Rēd sistematikali. Nuthing trūli yuısful and pèr·manent kan bē akwīrd· widhout a plan; nō wun ever bēkām wel-infòrmd bī aksident. Bēgin widh element·ari fakts and prin·sipelz, and az yu advàns·, yu wil prez·entli sē at lēst dhe relā·shonz and konek·shonz ov dhe dif·erent depàrt·ments ov nolej. Duı not run from wun subjekt tu anudher: wun thing at a tīm iz òrdinarili enuf· fòr mōst mīndz. Let yur rēding-tīm bē sākredli aprōpriāted, remembering hou much yuısful nolej iz tu bē akwīrd, and hou shòrt dhe tīm tu akwīr it.

Rēd slōli It iz not dhe rēding ov meni buks dhat sekūrz· nolej. Sum fēr tu admit dhat dhā hav not red dhe nū publikāshonz ov dhe dā; but it iz a pitiful ambishon, dhat ov dhe omniv·orus rēder, huı wishez tu bē understud· az having red everithing, and huı tu enābel him tu prāt widh apērans.....

Questions.—What is the word-sign for Another? at? but? different? do not? each? every? from? have? having? [232, 4]—him? [55, *a*]—how? is? it? let? much? nature? nature's? [40, R. 2]—no? one? principle? principles? [40, 2]—rēad? reading? remembering? subject? there? they? to be? truth? truths? use? useful? [40, 2]—with? without? wish? wishes? you? your? What is the contraction [104, R. 2] for Understood? new? knowledge? How are the words *of the* implied? 248. How is the prefix *well-* expressed? 229. What word of a phrase usually determines its position? 245. See *Can be, it is not the, everything*, on p. 6.

Phonographic Description.—The naming of the phonographic outlines, in accordance with the system of Phonographic Nomenclature, is called *Phonographic Description.* Some specimens of it will occur in subsequent pages when space allows.

ov informāshon, skimz thrɯ dhis wʊrk and dhat, òr hʊnts thrɯ dhe revūz· and gets a sekond-hand smatering, tu sekūr dhe prāz ov bēing wel-red

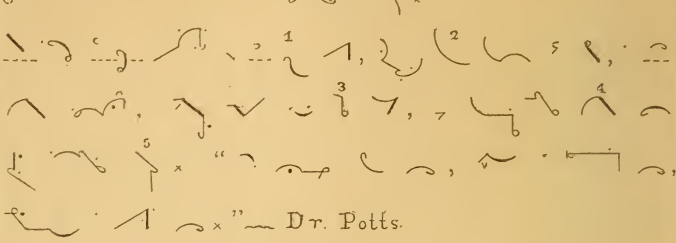
Dhōz hɯ trūli dezīr tu imprɯv, wil despīz sʊch afektāshon, and bē kontent tu rēd deliberātli. I dɯ not mēn slʊgishli, bʊt thɔtfuli. Dher iz a wʊrld ov wizdom in dhe ōld ad·āj, "Māk hāst slōli," and dhōz hɯ rēd, az ɔl shud, fòr dhe pʊrpos ov akwīring yɯsful nolej, wil obzerv dhat adāj bī rēding widh a fixt efort ov atenshon and thɔt. It woz remàrkt bī Haler (Haller), dhat "Wē àr def whīl yoning, fòr dhe sām akt ov drouzines which ōpenz our moudhz, klōzez our ērz." It iz mʊch dhe sām in akts ov dhe ʊnderstanding. A lāzi, hâf-atenshon amounts tu a mental yon.

In āming at mental imprɯvment, our objekt mā bē konsiderd in a tɯ-fōld aspekt: tu fil dhe mīnd widh fakts involving prinsipelz, and tu enlàrj dhe mīnd itself; tu shàrpen dhe fakʊltiz, and tu strengthen dhem. Dhe rēder wònts not ōnli matērialz fòr hiz bizines, bʊt hē mʊst imprɯv dhe tʊlz ov hiz trād, hiz mental fakʊltiz. Diskʊrsiv rēding wil never dɯ ēdher. Bī it dhe mīnd iz mād a mēr pasiv resip·ient, not an aktiv ājent; and dhe drēmi, hâf-kɔt īdēaz ov dhe ɔthor pàs awā līk shad·oz, lēving nō definit òr pér·manent impreshonz.

Rēd widh a rezolūshon tu māk whot yu rēd yur ōn. Several wāz ov dɯing dhis mā bē sʊjest·ed. Dhe mōst impòrtant iz a habit ov fixt atenshon and thɔt, Anʊdher iz tu rīt az yu rēd; tu māk an ab·strakt ov yur ɔthor: its rezʊlts àr shūr and inval·yuabel. Amʊng dhēz rezʊlts wil bē wʊn which everi pérson shud dezīr·—dhe abiliti tu expres himself widh pūriti and presizhon. Wʊn ɔthor dhʊs stʊdid wil benefit dhe mīnd mōr dhan fifti pàst ōver rapidli.

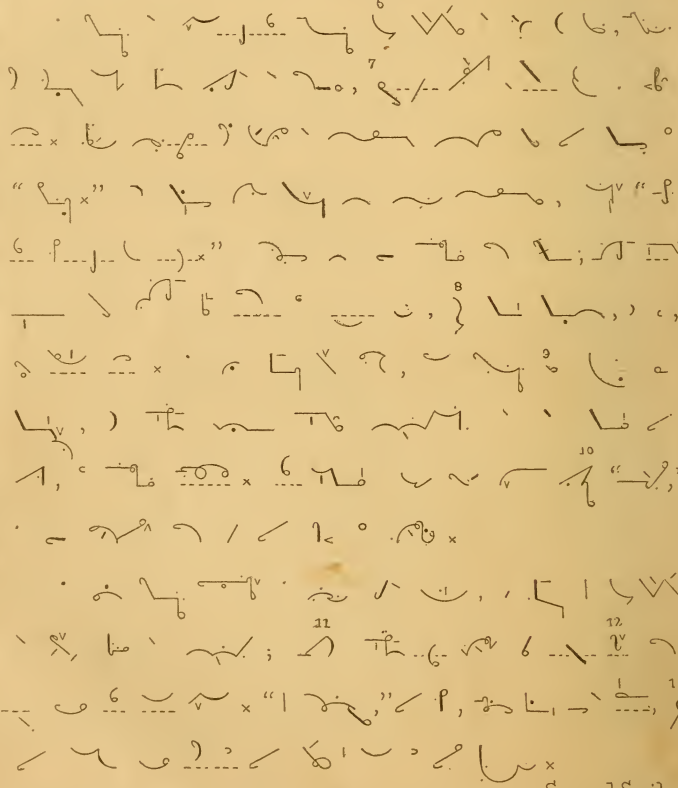
Questions.—What is the sign for At? away? being? (derivative word-sign—40, 2)—by? either? every? for? for his? (p. 142, R. 7, *a*—245)—he? himself? [232, 13]—his? [37, R. 1]—important? improve? improvement? invaluable? [derivative word-sign—178]—may? made? materials? [*dws*=derivative word-sign—210]—mere? more? never? of his? [245]—or? own? [55, *a*]—our? object? [142, R. 1]—over? remark? remarked? [178]—several? should? [72]—this? thought? than? through? then? thus? want? way? we are? well? what? while? which? will? What is the affix-sign for *-ing?* [232, 4.]

Phonographic Description.—"Dhōz hɯ trūli dezīr," etc.—Dhees³ Jedoid² [*i. e.*, like Jed, or shortened Jay, the syllable *oid* signifying *like*, as in *spheroid* = *sphere-like*] Ter-Lay Dees-Ar Petoid² Emp², Lay² Dees²-Pees Iss-Chay [or Schay] Ef-Kay-Teeshon, Ketoid-Bee² 'con':Tent² Petoid² Ard¹ Del-Bret Lay. Retoid-Dent² Men¹ Slay-Gay-Shel, Tetoid² Thet¹-Fel. Dhers²-Ketoid Eld² Petoid¹ Zed¹-Em En¹-Chetoid Eld² Dee-Jay, "Em²-Kay Hayst Slay-Lay," Ketoid-Dhees³ Jedoid² Ard¹, Iss² Bedoid¹ Chetoid²—.



Dr. Potts.

Note-Making.



Samuel Smiles

Bī konversing widh udherz relativ tu whot you hav red, espeshali if dhā àr familyar widh dhe subjekt, dhe mīnd wil bē stim·yulated, and obtān a beter komand ov its nolej, and dhe fakts and prinsipelz wil bē mōr dēpli imprest upon it. "Rēding māks dhe ful man, rīting dhe korekt man, and spēking the redi man." *Dr. Pots.*

NOTE-MAKING.

Dhe praktis ov rīting doun thots and fakts fòr dhe purpos ov hōlding dhem fàst, and preventing dhār eskāp intu dhe dim rējon ov fòrgetfulnes, haz bin much rezòrted tu bī thotful and stūdius men. Adison amàst az much az thrē fōl·yoz ov man·yuskript matērialz bēfōr hē bēgan hiz "Spektātor." Lord Bākon left bēhīnd him meni manyuskripts, entīteld "Suden Thots set doun fòr Yuus." Erskin mād grāt extrakts from Burk; and Eldon kopid Kōk upon Lit·elton twīs ōver widh hiz ōn hand, sō dhat dhe buk bēkām, az it wèr, pàrt ov hiz ōn mīnd. Dhe lāt Dr. Pī Smith, when aprentist tu hiz fādher az a bukbīnder, woz akustomd tu māk kōpius memoran·da ov ol dhe buks hē red, widh extrakts and kritisizms. Dhēz nōt-buks àfterwardz pruvd līk Richter's "Kworiz," dhe grāt stōrhous from which hē drū hiz ilustrā·shonz.

Dhe sām praktis kar·akterīzd dhe eminent Jon Hunter, hu adopted it fòr dhe purpos ov suplīing dhe defekts ov memori; and hē woz akustomd dhus tu ilustrāt dhe advantājez tu bē derīvd from puting wun'z thots in rīting. "It rezembelz," hē sed, "a trādzman tāking an akount ov stok, widhout which he never nōz ēdher whot he pozesez, òr in whot hē iz defishent." *Samyuel Smilz.*

Questions.—What is the sign for Account? advantage? advantages? afterward? and he was? as a? as it? as much as? [246]—before? down? especial-ly? full? has been? [245]—he is? if? if they are [211]—know? knows? Lord? manuscript? put? putting? of his own? [245]—of its? one's? so? so that the? to his? upon? upon it? use (yus)? were? will be? without which? you have? 245.

Observe that the tick for *A-n-d* is perpendicular or horizontal, and the *The*-tick slanting. How can the *A-n-d* tick be written to imply a preceding *ing*? How can the *The*-tick be written for that purpose? What is the affix-sign for *-fulness*? 232, 2.

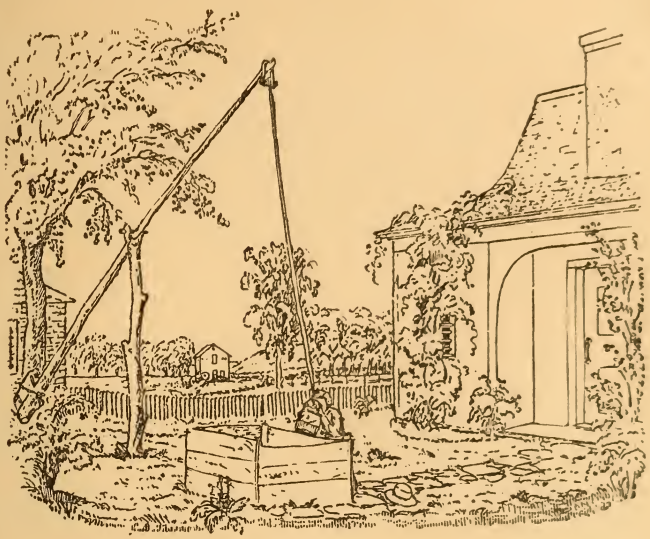
THE MOSS-COVERED BUCKET.

1. Hou dēr tu mī hàrt àr dhe sēnz ov mī chīldhud,
   When fond rekolekshon prezents dhem tu vū!
   Dhe òrchard, dhe medọ, dhe dēp tanggeld wīldwud,
   And everi luvd spot which mī infansi nū;
   Dhe wīd-spreding pond, and dhe mil dhat stud bī it,
   Dhe brij and dhe rok whær dhe katarakt fel,
   Dhe kot ov mī fādher, dhe dāri-hous nī it,
   And ē'n dhe rūd buket which hung in dhe wel!
   Dhe ōld ōken buket, dhe īrn-bound buket,
   Dhe mòs-kuverd buket which hung in dhe wel.

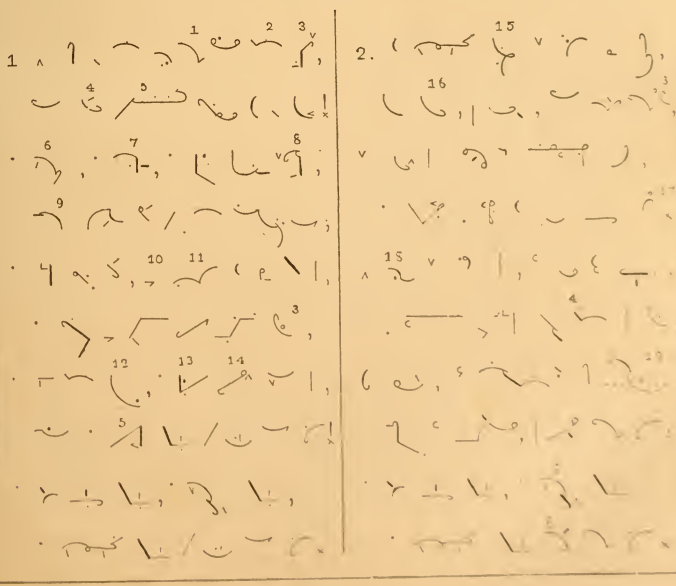
2. Dhat mòs-kuverd vesel I hāl as a trezhur;
   Fòr òfen, at nun, when returnd from dhe fēld,
   I found it dhe sōrs ov an ex·kwizit plezhur,
   Dhe pūrest and swētest dhat nātyur kan yēld.
   Hou àrdent I sēzd it, widh handz dhat wèr glōing,
   And kwik tu dhe whīt-pebeld botom ịt fel,
   Dhen sun, widh dhe emblem of trūth ōverflōing,
   And driping widh kulnes, ịt rōz from dhe wel:
   Dhe ōld ōken buket, dhe īrn-bound buket,
   Dhe mòs-kuverd buket arōz from dhe wel.

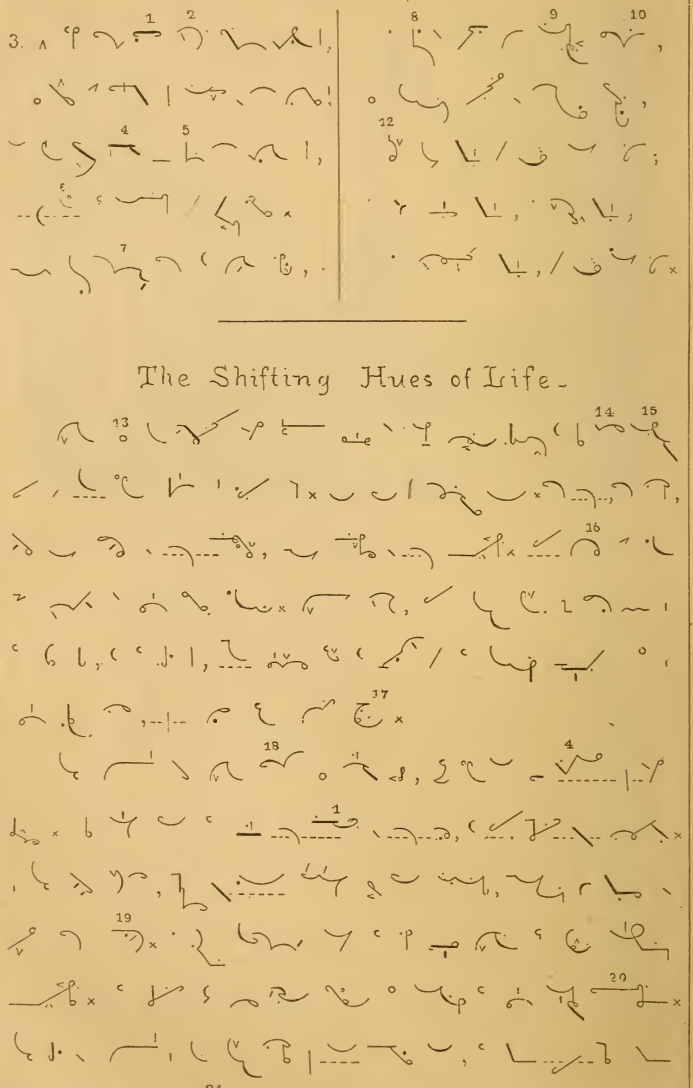
Questions.—What is the sign for And-the? as a? at? dear? I? knew? nature? of an? of my? often? [201, R. 1]—*over-* when a preflx? [229]—pleasure? that? that were? them? to the? truth? when? How may a diphthong-sign be written so as to read between the consonants of an El-hook or Ar-hook sign? 169, 4. In what position should Fend for *fond* be written? 219, 1.

Phonographic Description.—"Hou dēr," etc.—ou[2] Der[2] Pet·oid[2] Em[1] Art[2] Ar[2]-Ret·oid Sens[1] Petoid[1]-Em Cheld[1]-Dee, Wen[1] Fend[1] Ray-Kel-Kayshon Per-Sents Dhee[2] Petoid[2] Vee! ĕ[1] Ar-Cherd, ĕ[1] Em-Dee, ĕ[1] Dee-Pee Tee-Ing-Geld Weld[1]-Weh-Dee, Ketoid-Ver[2] Lay-Ved Spet[1] Chay[2] Em[1] En-Fen-Es En[2]-Chetoid; ĕ[1] (wī)Dee Spred[2]:'ing' Pend[1], Ketoid[2]-Chetoid Em-Lay Dhet[1] Sted[2] Bee[1] Tee[2]; ĕ[1] Ber-Jay Ketoid[2]-Chetoid Ray-Kay Wer[2]-Chetoid Ket-Ray-Ket Fel; ĕ[1] Ket[1] Petoid[1]-Em Efdher[2], ĕ[1] Dee-Ray Hays En[1] Tee[2], Ketoid-En[1] ĕ[1] Ray-Dee Bee-Ket Chay[2] Ing[2] En[1]-Chetoid Wel[2]! ĕ[1] Eld[2] Ken Bee-Ket, ĕ[1] Arn-Bend Bee-Ket, ĕ[1] Ems-Kef-Red Bee-Ket Chay[2] Ing En[1]-Chetoid Wel.[2]



THE MOSS-COVERED BUCKET.




3.
1
2
4
5
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12
The Shifting Hues of Life.
13
14
15
16
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18
1
4
19
20
21

8. Hou swēt from dhe grēn mòsi brim tu resēv it,
Az, poizd on dhe kurb, it inklīnd tu mī lips!
Not a ful-blushing goblet kud tempt mē tu lēv it,
Dhō fild widh dhe nektar which Jūpiter sips.
And nou, fàr remuivd from dhat luvd sityuāshon,
Dhe tēr ov regret wil intrūsivli swel,
As fansi revèrts tu mī fādher'z plantāshon,
And sīz fòr dhe buket which hangz in dhe wel;
Dhe ōld ōken buket, dhe īrn-bound buket,
Dhe mòs-kuverd buket, which hangz in dhe wel.

THE SHIFTING HUES OF LIFE.

Līf haz, fòr an obzèrver, such a kwik sukseshon ov interesting and amūzing adventyur, dhat it iz olmōst inkonsēvabel hē shud ever fēl dul, òr wēri ov it. Nō wun dā rezembelz anudher. Everi our, everi minit, ōpenz nū stōrz tu our expēriens, and nū eksītments tu our kūriositi. Wē àr olwāz on dhe ēv and on dhe moro ov sum surprīzing ēvent. Līk dhe mòth, wē àr fòrever flīing tōrd a stàr—but widh dhis diferens, dhat we atān it, and if sumtīmz wē fīnd dhat a hālo which wē fansid a glōri iz but sum desēving mist, at lēst wē hav lèrnd a leson.

It wē luk upon līf mērli az humbel stūdents, wē shal not fēl eni grāt biternes at such disapointments. It iz ōnli when wē hug our ig·norans tu our hàrts, dhat wē àr, and dezèrv tu bē, miz·erabel. But if wē ōpen dhe īz ov dhe mīnd, and detèrmin tu be nēdher wòntonli stūpid nòr inatentiv, an enchànted wurld bēginz tu rīz from kāos. Dhe aspekt ēven ov dhe rum in which wē sit grōz līvli widh a thouzand unsuspekted kūriositiz. We dizèrn dhat dhe mōst òrdinari pèrson iz invested widh sum nōtisabel karakteristīk. If wē dān tu luk but fòr fīv minits at eni komon-plās thing, wē bēkum awær ov its pekūlyar būti; and dher iz not a bèrd dhat wingz thrum dhe ær, nòr a flouer dhat blòsomz in dhe gàrden, nòr an insekt .....

Questions.—What is the sign for Almost? always? and on the? any? as? aware? become? could? difference? even? forever? has? [37, R. 1]—hour? if? if we? interest? interesting? in which? [246]—is not? merely? [Observe that the primitive word *mere* retains its position when the formative Lay for -ly is added. 261, R. 2.]—my father? nor? now? on the? [72, *b*]—peculiar? surprise? [The first *r* omitted. 236, 4.]—surprising? to be? toward? toward a-u? we [140]—we find? we have? we shall not? with a?

dhat krɔls in dhe depths ov dhe èrth, nòr a fish dhat swimz in dhe wɔter, bʊt haz its ōn singgyular and delītful stōri.—*Houshōld Wŭrdz.*

A WONDERFUL INSTRUMENT.

A jentelman jʊst retʊrnd from dhe siti, wɔz sʊrounded bī hiz children, hʊ wér ēger tu hēr dhe nūz, and stil mōr ēger tu sē dhe kontents ov a smɔl pōrtman·to, which wér, wʊn bī wʊn, kærfuli ʊnfōlded and displād tu vū. After distrib·yuting amʊng dhem a fū prezents, dhe fādher tuk hiz sēt agen, and dhe foloing konversāshon tuk plās.

Fādher. I hav brɔt from dhe siti, fòr mī ōn yʊs, sʊmthing fàr mōr kūriʊs and valyuabel dhan eni ov dhe litel gifts which yu hav resēvd. It iz tʊ gud tu *prezent·* tu eni ov yu, bʊt I wil giv yu a brēf deskripshon ov it, and dhen, perhaps, alou yu tu inspekt it.

Dhis smɔl instrūment displāz dhe mōst pèrfekt injenūiti ov konstrukshon, and dhe mōst exkwizit nīsti and būti ov wʊrkmanship. From its extrēm delikasi, it iz sō līabel tu injūri, dhat a sòrt ov līt kʊrten adòrnd widh a būtiful frinj, iz ɔlwāz provīded, and sō plāst az tu fɔl, in a mōment, on dhe aprōch ov dhe slītest dānjer. Its extèrnal apērans iz ɔlwāz mōr òr les būtiful, ɔldhō in dhis respekt dher iz a grāt varīeti in dhe diferent sòrts.

Bʊt dhe intèrnal kontrīvans iz dhe sām in ɔl ov dhem, and iz, in dhe hīʊst degrē, kūriʊs and wʊnderful. Bī a slīt mʊvment ēzili efekted bī dhe pèrson tu hʊm it bēlòngz, yu kan asertān, widh grāt akyurasi, dhe sīz, kʊlor, shāp, wāt, and valyu ov eni àrtikel whotever. A pèrson hʊ haz wʊn ov dhēz instrūments, iz sāvd dhe trʊbel ov àsking a thouzand kwestyonz, and ov māking trʊbelsʊm experiments, and, at dhe sām tīm, ...

Questions.—What is the sign for After? again? and? and is? and of? and the? and then? any? as to? but? but the? by a? by his? carefully? different? few? for? from the? gentleman? great? has? has it? has its? I have? I will? is? is the? in the? in this respect? it is? more? my? nor? nor a? of a? of it? of these? [246, 1]—one? own? or? something? than? that? then? they-m? there is a? this? to? too? use? value? valuable? was? were? whatever? which? who? with? with a? you? you have? [245]—you can?

What is the sign for the prefix *con-?* [228, 3]—for the affix *-ing?* [232, 4]—for *-ing a?* 114.

Household Words.

A Wonderful Instrument.

Father.

Edward.

F.

Henry.

F.

E.

F.

H.

F.

E.

F.

H.

F.

E.

F.

H.

F.

bī its yuıs, hē obtānz much mōr akyurāt and extensiv införmāshon dhan hē kud in eni udher wā.

Edward. If dhā àr such veri yuısful thingz, I wunder dhat everi bodi dhat kan aförd it, duz not hav wun.

F. Dhā àr not sō unkomon az yu mā supōz; I nō several individyualz huı pozes wun òr tuı ov dhem.

Henri. Hou làrj iz it, fädher? Kud I hōld it in mī hand?

F. Yu mīt: but I shud bē veri sori tu trust mīn widh yu.

E. Yu wil bē oblījd tu tāk veri grāt kær ov it, dhen.

F. Indēd I must. I intend everi nīt tu inklōz it in dhe smol skrēn ov which I tōld yu, and it must, bēsīdz, okāzhonali bē wòsht in a serten kulorles flūid, kept fòr dhis purpos. But notwidhstanding dhe tendernes ov dhis instrūment, it mā bē dàrted tu a grāt distans, widhout dhe lēst injūri òr eni dānjer ov luızing it.

H. Hou hī kan yu dàrt it, fädher?

F. I am olmōst afrād tu tel yu, lest yu shud think I am jesting.

E. Hīer dhan dhis hous, I supōz?

F. Much hīer.

H. Dhen hou duı yu get it agen?

F. It iz ēzili kast doun agen bī a jentel muıvment dhat duz it nō injūri.

E. But huı kan duı dhis?

F. Dhe person huız bizines it iz tu tāk kær ov it.

H. Wel, I kan not understand yu at ol; but duı tel us, fädher, whot it iz chēfli yuızd fòr.

F. Its yuısez àr sō vārius, dhat I nō not which tu menshon. It iz ov grāt sèrvis in desīfering ōld manyuskripts, and, indēd, haz its yuıs in modern prints. It wil asist us grātli in akwīring ol kīndz ov nolej, and widhout it, ...

Questions.—What is the sign for Almost? [229]—and it must? are? as? at all? can? can not? care? could? do? does? does not? down? every? for? he? higher? [102, R. 2]—how? I? [102]—I am? [103; 245]—if? if they are? [211]—is? is it? it? it will? [178]—kind? kinds? [221]—know? knowledge? may? might? more? [178]—much? no? not? [221]—notwithstanding? of it? of them? of which? [246, 1]—other? [178]—several? should be? [72, *b*]—tell? they are? [178]—they are not? this? [37]—to a-n? told? [221]—thing? things? [37; 38, 1]—uncommon? [37; p. 142, R. 5]—us? [37]—use? uses? [38, 1]—useful? [p. 142, R. 5]—used? [221]—very? way? [37]—well? [140]—with? [140]—which? [37]—who? [69]—whose? [69, R. 3]—without? [221]—you? [140, and R. 3]—you may? [245]—you should? you will be?

Observe that unaccented vowels are frequently omitted [239], and sometimes all the vowels of words of peculiar outline or of frequent occurrence, as *instrument.* 239, 2.

sum ov dhe most sublīm pàrts ov krēā·shon wud bē materz ov mēr konjekt·yur.

E. Wel, tel us sumthing mōr about it.

F. It iz ov a veri penetrāting kwoliti, and kan òfen diskuver sēkrets which kud bē detekted bī nō udher mēnz. It must bē konfest, houever, dhat it iz ēkwali līabel tu revēl dhem.

H. Whot! kan it spēk, dhen?

F. It iz sumtīmz sed tu dui sō, espeshali when it mēts widh wun ov its ōn spēshēz.

E. Ov whot kulor iz it?

F. Dhā vāri konsiderabli in dhis respekt.

E. Ov whot kulor iz yurz?

F. I bēlēv it iz ov a dàrkish kulor, but, tu konfes dhe trūth, I never so it in mī līf.

E. and *H.* *Never so it in yur līf?*

F. Nō, nòr dui I wish tu sē it: but I hav sēn a reprezentāshon ov it, which iz sō exakt dhat mī kūriositi iz pèrfektli satisfīd.

E. But whī dōn't yu luk at dhe thing itself?

F. I shud bē in dānjer ov luzing it, if I did.

H. Dhen yu kud bī anudher.

F. Nā, I bēlēv dhat I kud not prevāl on enibodi tu pàrt widh such a thing.

E. Dhen hou did yu get dhis wun?

F. I am sō fòrtyunāt az tu hav mōr dhan wun: but hou I got dhem I rēali kan not rekolekt.

E. Not rekolekt? Whī, yu sed yu brot dhem from dhe siti tu-nīt.

F. Sō I did; I shud bē sori if I had left dhem bēhīnd mē.

H. Tel, fadher, dui tel us dhe nām ov dhis *wŭnderful instrūment.*

F. It iz kold—an ī.

Jān Tūlor.

Questions.—What is the sign for About? at? at the? called? [221]—could not? [245]—do not? [221]—equal-ly? [178]—however? [37]—I did? [103]—I had? [103; 246, 1]—itself? [37]—matter? [2 0]—mere? [178]—often? [201, and R. 1]—representation? [202]—see? [37]—something? [142]—to have? [201, R. 4]—to-night? [229]—well? [140]—wish? [37]—which could be? [245]—why? [140]—would? [140]—would be? [245]—you could? [245].

How is emphasis denoted? 80. What is the phonographic dash? 78. What is the phonographic period? 78.

From the references to the Hand-Book on this and the preceding page, the student will discover that that work gives *classified partial* lists of the word-signs and contractions. These signs will be better impressed upon the memory by studying, now and then, the partial lists, observing how the different uses of the same letter are distinguished by position—that, for instance, in § 37, Pee[2] is *up;* Pee[3], *hope;* that Bee[1] is *by*, Bee[2] is *be*, and Bee[3] is *to be.* As to denoting position by figures, see § 260.

E.

F.

H.

F.

E.

F.

E.

F.

E. and H.

F.

E.

F.

H.

F.

E.

F

E.

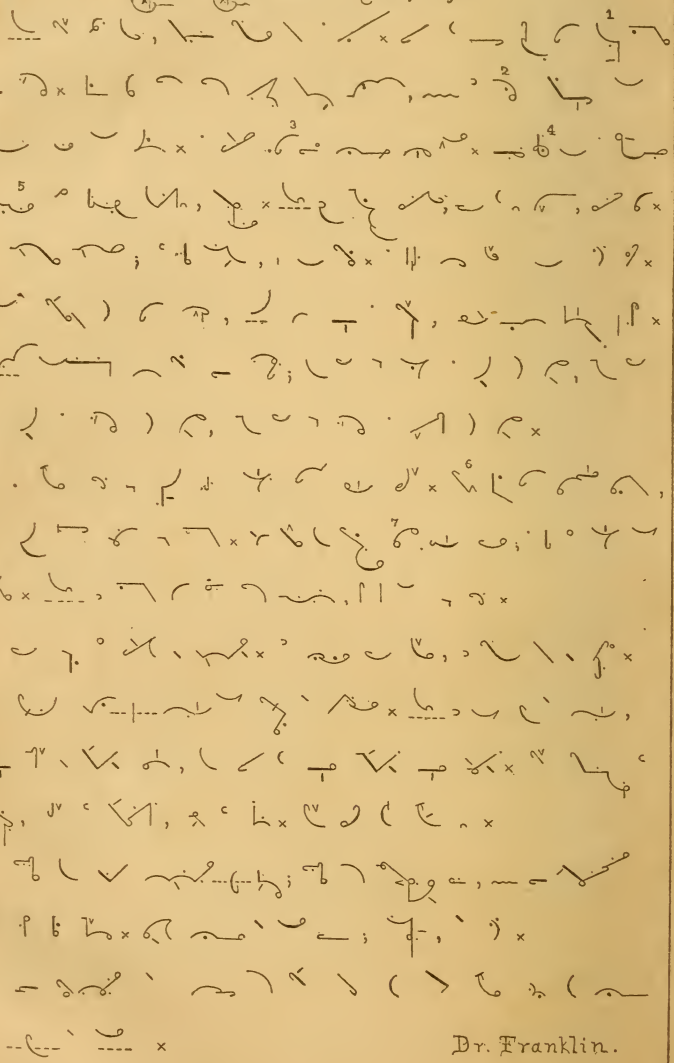
F.

H.

F.

Jane Taylor.

Poor Richard's Sayings



Dr. Franklin.

POOR RICHARD'S SAYINGS.

If prīd lēdz dhe van, begari bringz up dhe rēr. Hē dhat kan travel wel afut', kēps a gud hòrs. Tāk dhis remàrk from Richard purr and lām—Whotār'z bēgun in angger endz in shām. Dhe wurst whēl ov dhe kàrt māks dhe mōst noiz. Agenst disēzez, nō dhe stròngggest fens iz dhe defensiv vêrtyu, abstinens. If yu wud hav a fāthful sêrvant, and wun dhat yu līk, serv yurself.

A mob'z a monster; widh hedz enuf', but nō brānz. Dhe diskontented man fīndz nō ēzi chær. When prosperiti woz wel mounted, shē let gō dhe brīdel, and sun kām tumbling out ov dhe sadel. A litel neglekt mā brēd grāt mischif; fòr wònt ov a nāl dhe shuu woz lòst, and fòr wònt ov a shuu dhe hòrs woz lòst, and fòr wònt ov a hòrs dhe rīder woz lòst.

A fòls frend and a shado atend ōnli whīl dhe sun shīnz. Plou dēp whīl slugardz slēp, and yu shal hav kòrn tu sel and tu kēp. Old boiz hav plāthingz az wel az yung wunz, dhe diferens iz ōnli in dhe prīs. If yu wud kēp yur sēkret from an enemi, tel it not tu a frend.

Wun tu-dā iz wurth tuu tu-moroz. Whot māntānz wun vīs, wud bring up tuu children. It iz fulish tu lā out muni in a purchās ov repentans. If yu wud nō dhe valyu ov muni, gō and trī tu boro sum; fòr hē dhat gōz a-boroing gōz a-soroing. Prīd brekfasted widh plenti, dīnd widh poverti, and supt widh kontempt. Flī plezhurz and dhā wil folo yu.

Kreditorz hav beter memoriz dhan detorz; kreditorz àr a sūperstishus sekt,—grāt obzérverz ov set dāz and tīmz. Slòth māks ol thingz difikult; industri, ol ēzi.

A grāt pàrt ov dhe mizeriz ov mankīnd àr brot upon dhem bī dhe fòls estimāt dhā māk ov dhe valyu ov thingz. *Dr. Franklin.*

Questions.—What is the sign for As well as? [245]—difference? [201]—difficult? [178]—remark? out? pleasure? shall? shall have? she? [87]—they will? up? upon? want? while?

How may it be indicated that *-l-ty* or *-r-ty* is to be added to a sign, as *-r-ty* to *p* in *prosperity?* [232, 8]. What is the sign for the prefix *discon-?* [228, 5]. Observe that the prefix *a-* is put as vocalization, as in *afoot*, and sometimes joined, like the article *a*, as in *a-borrowing* and *a-sorrowing*. See Standard-Phonographic Dictionary, under *A-*.

RAIN IN SUMMER.

Hou būtiful iz dhe rān! àfter dhe dust and hēt, in dhe brod and fīri strēt, in dhe nàro̯ lān—hou būtiful iz dhe rān!

Hou it klaterz alòng dhe rufs, līk dhe tramp ov hufs! Hou it gushez and strugelz out, from dhe throt ov dhe ōverflōing spout!

Akròs dhe windo̯-pān it pōrz and pōrz; and swift and wīd, widh a mudi tīd, līk a river, doun dhe guter rōrz—dhe rān, dhe welkum rān!

Dhe sik man from hiz chāmber luks at dhe twisted bruks; hē kan fēl dhe kul breth ov ēch litel pul; hiz fēverd brān grōz kàm agen, and hē brēdhz a blesing on dhe rān.

From dhe nāboring skul kum dhe boiz, widh mōr dhan wunted noiz and komōshon; and doun dhe wet strēts sāl dhār mimik flēts, til dhe trecherus pul engulfs dhem in its wherling and turbyulent ōshan.

In dhe kuntri, on everi sīd, whær fàr and wīd, līk a lep·ard'z toni and spoted hīd, strechez dhe plān, tu dhe drī grás and dhe drīer grān, hou welkum iz dhe rān!

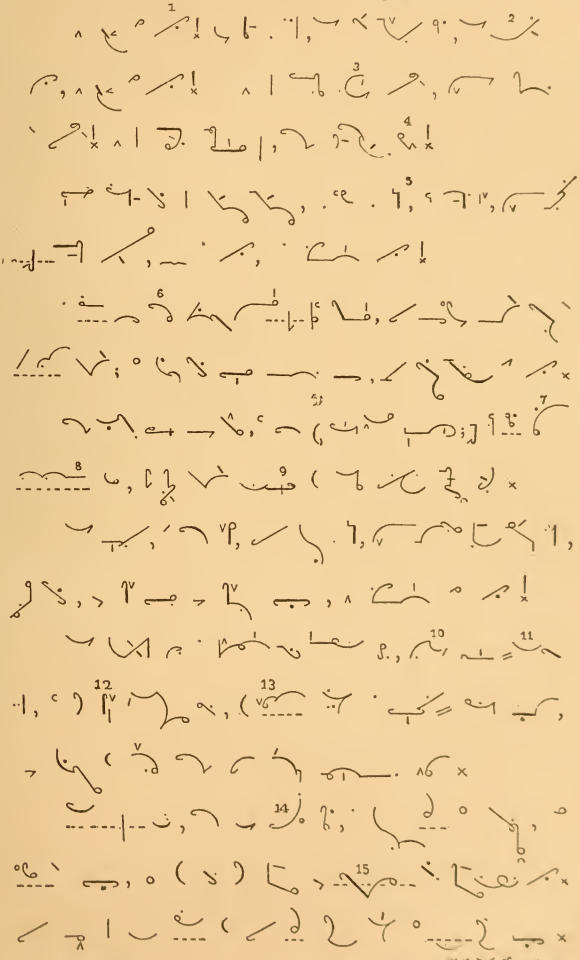
In dhe furo̯d land dhe toilsum and pāshent oxen stand; lifting dhe yōk-enkumberd hed, widh dhār delīted nòstrilz spred, dhā sīlentli inhāl dhe klōver-sented gāl, and dhe vāporz dhat arīz from dhe welwoterd and smōking soil.

Nēr at hand, from under dhe sheltering trēz, dhe fàrmer sēz hiz pastyurz, and hiz fēldz ov grān, az dhā bend dhār tops tu dhe numberles bēting drops ov dhe insesant rān. Hē kounts it nō sin dhat hē sēz dhærin ōnli hiz ōn thrift and gān. *H. W. Lòngfelo̯.*

Questions.—What is the sign for And his? [37, and R. 1; 246, 2]—come? come the? each? [37]—in? in its? near? [178]—number? numberless? [p. 142, R. 5]—till? therein? [233, and R. 5]—under? [221]—where?

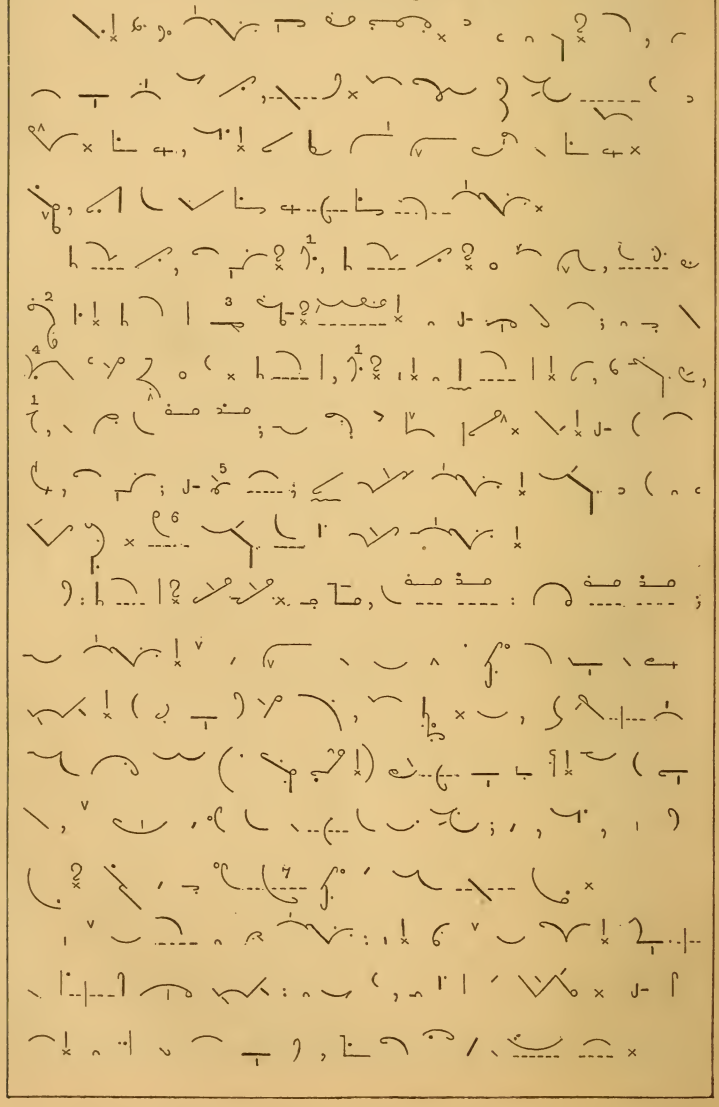
Observe that *encum-* is represented by the sign of the similar prefix, *incom-*. 228, 7; 228, R. 1, *c*. The slanting tick—*the*—may be written in place of the *ing*-dot to imply a preceding *ing*, as in *lifting the*. What is the phonographic hyphen-mark? 78. Be sure to refer to Notes and References when indicated by the "superior" figures in the phonographic engraving.

RAIN IN SUMMER.



H. W. Longfellow

A Curtain Lecture by Mrs. Caudle.



A CURTAIN LECTURE BY MRS. CAUDLE.

Bä! Dhat's dhe thérd umbrela gòn sins Krismas. Whot wér yu tu dưư? Whī, let him gō hōm in dhe rān, tu bē shūr. I'm veri sérten dher woz nuthing about him dhat wud spoil. Tāk kōld, indēd? Hē duzent luk līk wun ov dhe sòrt tu tāk kōld. Bēsīdz, hē'd beter hav tāken kōld dhan tāken our umbrela.

Dưư yu hēr dhe rān, Mr. Kə·del? I sā, dưư yu hēr dhe rān? Az I'm alīv, if it iz·ent St. Swith·in'z dā! Dưư yu hēr it agenst dhe windo̯z? Nonsens! Yu dōn't impōz upon mē; yu kan't bē aslēp widh such a shouer az dhat! Dưư yu hēr it, I sā? O! yu *dưư* hēr it! Wel, dhat's a priti flud, I think, tu lást fòr six wēks, and nō stéring əl dhe tīm out ov dhe hous. Pưư! dōn't think mē a fưưl, Mr. Kədel; dōn't insult mē; *hē* return dhe umbrela! Enibodi wud think yu wer bòrn yesterdā. Az if enibodi ever did return an umbrela!

Dhær; dưư yu hēr it? Wurs and wurs. Kats and dògz, and fòr six wēks: əlwāz six wēks; and nō umbrela! I shud līk tu nō̯ hou dhe children àr tu gō tu skưưl to-moro̯! Dhā shà'n't gō thrưư such wedher, I am detérmind. Nō; dhā shal stop at hōm and never lérn enithing (dhe blesed krētyurz!) suner dhan gō and get wet! And when dhā grō up, I wunder hưư dhà'l hav tu thank fòr nōing nuthing; hưư, indēd, but dhār fädher? Pēpel hưư kan't fēl fòr dhār ōn children, ət never tu bē fädherz.

But I nō whī yu lent dhe umbrela: O! yes, I nō veri wel! I woz gōing out tu tē at dēr mudher'z tu-moro̯; yu nū dhat, and yu did it on purpos. Dōn't tel mē! Yu hāt tu hav mē gō dhær, and tāk everi mēn advantāj tu hinder mē .....

Questions.—What is the sign for About him? against? as if? [246, 4]—always? [259, 2]—anything? [142]—advantage? be? do you? dear? [178]—I say? I think? [103]—if it? [221] *Knew* or *new?* [104]—Mr.? never? *O* or *oh?* ought? think? thank? through? there was? sure? to be? very certain? very well? *Well*, Wel², often drops the hook, for sake of phrase-writing. See *Well* in Standard-Phonographic Dictionary.

That's, I'm, doesn't, etc., are vocalized, to distinguish them from *That is, I am, does not* etc.

But dōn't yu think it, Mr. Kodel, nō, sér ; if it kumz doun in bukets ful, a'l gō ol dhe mōr. Nō ; and I wunt hav a kab ! Whær du yu think dhe muni'z tu kum from ? Yu'v got nīs hī nōshonz at dhat klub ov yurz !

A kab, indēd ! Kòst mē sixtēn pens, at lēst. Sixtēn pens ! Tu and āt pens ; fòr dhær'z bak agen. Kabz, indēd ! I shud lik tu nō hu'z tu pā fòr 'em ; fòr I'm shūr yu kàn't, if yu gō on az yu du, thrōing awā yur properti, and begaring yur children, bīing umbrelaz ! Du yu hēr dhe rān, Mr. Kodel ? I sā, du yu hēr it ? But I dōn't kær—I'l gō tu mudher'z tu-moro—I wil ; and whot iz mōr, I'l wok everi step ov dhe wā ; and yu nō dhat wil giv mē mī deth. Dōn't kol mē a fulish wuman ; it iz yu dhat iz dhe fulish man.

Yu nō I kàn't wær klogz ; and widh nō umbrela, dhe wet's shūr tu giv mē a kōld : it olwāz duz ; but whot du yu kær fòr dhat ? Nuthing at ol. I mā bē lād up, fòr whot yu kær, az I dær sā I shal ; and a priti doktor'z bil dhær'l bē. I hōp dher wil. It wil tēch yu tu lend yur umbrelaz agen. I shud not wunder if I got mī deth ; yes, and dhat's whot yu lent dhe umbrela fòr, ov kōrs !

Nīs klōdhz I get, tu, trāpsing thru wedher līk dhis. Mī goun and bunet wil bē spoild kwīt. Nēdent I wær 'em, dhen ? Indēd, Mr. Kodel, I *shal* wær 'em. No, sér ; I'm not gōing out a doudi, tu plēz yu òr enibodi els. Grāshus nōz ! It izent òfen dhat I step over dhe threshhōld ;—indēd, I mīt az wel bē a slāv at wuns : beter, I shud sā, but when I du gō out, Mr. Kodel, I chuz tu gō az a lādi. .....

Questions.—1st line. What is the sign for But ? you ? think ? it ? Mr. ? no ? if it ? come ? comes ? [p. 142, R. 5]—down ? in ? full ? 12 words out of 17 represented by word-signs—showing the utility of word-signs....2d l. 'and-I.' 71 ; 246, 2. ....4th l. 'pence.' How is the circle distinguished from simple Iss ? 27, 1 ; 187, 1. ....5th l. 'there's.' What kind of vowel is indicated by the vowel-circle ? 169, 1 and (*a*). What is the sign for Who ? whose ? 69, R. 3....7th l. 'children.' What vowel is indicated by the vowel-circle ? 27, 1 ; 187, 1. Why is it written after Chel ? Observe that as the vowel-circle indicates reading *between*, the writing it *before* and *after* is made to denote *long* and *short*. 'I say.' In what directions may initial abbreviated *I* be written ? 103. See 'I will,' next line....9th l. 'step of the way.' How are *of the* implied ? 248. 'a foolish.' What are the two directions of the tick for *a-n-d ?* 71. Why is the dash written through Fel ? 169, 3....12th l. 'always.' What words besides word-signs may be left unvocalized ? 239, 2.... 13th l. 'I hope' The dash or tick *I* is brought down from its natural position to adapt it to the position of *hope*. 246, 2.

4th l. from bottom. 'wear.' Observe that second-place heavy dot here represents not ā but æ. See 44 and 2.

O! dhat rān, if it izent enuf tu brāk in dhe windoz. Uh! I lūk forward widh dred fòr tu-moro! Hou I am tu gō tu mudher'z, I'm shūr I kán't tel, but if I dī, I'l dui it. Nō, sèr, I wun't boro an umbrela: nō; and yu sha'n't *bī* wun. Mr. Kodel, if yu bring hōm anudher umbrela, I'l thrō it intu dhe strēt. Hä! And it woz ōnli last wēk I had a nū nozel put tu dhat umbrela. I'm shūr, if I'd 'av nōn az much az I dui nou, it mīt hav gòn widhout wun. Pāing fòr nū nozelz fòr udher pēpel tu lāf at yu!

O! it's ol veri wel fòr yui; yui kan gō tu slēp. Yu'v nō thot ov yur puir pāshent wīf, and yur ōn dēr children; yu think ov nuthing but lending umbrelaz. Men, indēd!—kol dhemselvz lòrdz ov dhe krēāshon! Priti lòrdz, when dhā kán't ēven tāk kær ov an umbrela! I nō dhat wok tu-moro wil bē dhe deth ov mē. But dhat's whot yu wònt; dhen yu mā gō tu yur klub, and dui az yu līk; and dhen nīsli mī puir dēr children wil bē yuizd; but dhen, sèr, dhen yu'l bē hapi. O! dōn't tel mē! I nō yu wil, els yu'd never hav lent dhe umbrela. Yu hav tu gō on Thurzdā about dhat sumonz, and, ov kōrs, yu kán't gō. Nō, indēd: yu *dōn't* gō widhout dhe umbrela. Yu mā luiz dhe det fòr whot I kær—it wun't bē sō much az spoiling yur klōdhz—beter luiz it; pēpel dezèrv tu luiz dets hui lend umbrelaz!

And I shud līk tu nō hou I am tu gō tu mudher'z widhout dhe umbrela. O! dōn't tel mē dhat I sed I wud gō; dhat's nuthing tu dui widh it, nuthing at ol. Shē'l think I'm neglekting hèr, and dhe litel muni wē'r tu hav, wē shán't hav at ol;—bēkoz wē'v nō umbrela.

Dhe children, tui!—(dēr thingz!)—dhā'l bē soping wet: fòr dhā shán't stā at hōm; .....

Notes and Questions.—2d l. 'to-morrow.' 229....How is emphasis denoted? See 80 and *buy* in 4th l.....6th l. 'street.' 171, 1; 173. How is Iss here implying an Ar-hook distinguished from simple Iss?... 7th l. 'as much as.' The second word determines the position, because its legibility depends more upon position than that of *as*. 246, 4....9th l. 'wife.' 139, 1....10th l. What is the sign for the affix *-self? -selves?* 232, 13....12th l. 'children.' The name of the outline, Chel-Dren, closely resembling the word, needs no vocalization. 239, R. 2.

Phonographic Description.—'O! dhat rān,' etc. Dedoid[2]! Dhet[1] Ren[2]—Fet[1] Zent[1] En-Ef Petoid[2] Ber-Kay En[1]-Chetoid Wen-Dees. Hay[2]! ī[1] Lay-Kay Ef[2]-Werd Weh[1] (*i. e.*, wi) Dred Ef[2] Petoid[2]-Em-Ray! ou[2] Petoid[1]-Em Petoid[2]-Gay Petoid[2]-Emdhers, (ī)Em[1] [*I'm;* thus distinguished from *I am*, Petoid[1]-Em] Sher ī[1] Kent[2] Tel[2], Petoid[2] Ef[1] ī[1] Dee, (ī)Lay [*I'll;* thus distinguished from *I will*, Petoid[1]-Lay] Dee[2] Tee[2]. En[2] Sar; ī[1] Went[2] Bee-Ray Ketoid-Em-Ber-Lay: Eu[2]; Ketoid-Yuh[2] Shent Bee Wen[2].

dhā shán't luz dhār lérning; it iz ol dhār fādher wil lēv dhem, I'm shūr! But dhā *shal* gō tu skul. Dōn't tel mē dhā shudent; (yu'r sō agravāting, Kodel, yu'd spoil dhe temper ov an ānjel!) Dhā shal gō tu skul: màrk dhat! and if dhā get dhār deths ov kōld, it's not mī folt, I dident lend dhe umbrela.

"Hēr," sez Kodel, in hiz manyuskript, "I fel aslēp, and drēmd dhat dhe skī woz turnd intu grēn kaliko, widh whālbōn ribz: dhat, in fakt, dhe hol wurld revolvd under a tremendus umbrela!"

Dŭglas Jerold.

DREAM OF SOCRATES.

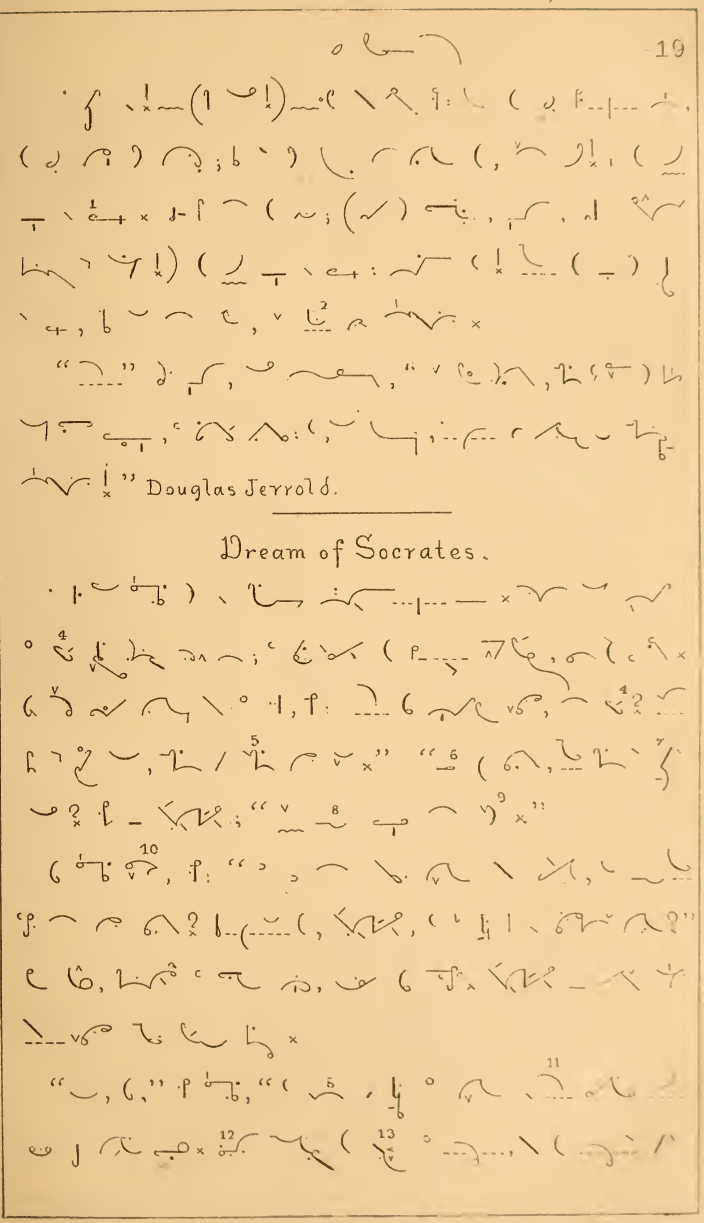
Dhe dā when Sok·ratēz woz tu drink dhe hemlok had kum. Erli in dhe mòrning hiz bēluv·ed disīpelz asembeld around him; widh chāsend soro dhā stūd about dhe kouch ov dhe filosofer; sum ov dhem wér wēping. Dhen dhe wīz màrter lifted up hiz hed, and sed, "Whī dhis mōrnful sīlens, mī bēluv·ed? I wil tel yu ov a chērful thing, a drēm which I drēmd lâst nīt."—"Kudst dhou slēp, and ēven drēm ov joiʒs thingz?" sed dhe gud Apolodōrus; "*I* kud not klōz mī īz."

Dhen Sokratēz smīld, and sed: "Whot wud mī pâst līf bē wurth, if it kud not ēven swēten mī lâst slēp? Dust dhou not think, Apolodōrus, dhat I hav devōted it tu Selest·yal Luv?" Several voisez, trem·yulus widh grātful ēmōshon, anserd dhis kwestyon. Apolodōrus kud replī ōnli bī sīlens and fâst-flōing tērz.

"Nō, dhen," sed Sokratēz, "dhat tu him hu devōts hiz līf tu hér sérvis, shē sendz doun dhe luvli Grāsez. Sēkretli and invizibli dhā būtifī hiz ourz—bē dhā ourz ov joi, ér ourz ov sufering—widh hevenli luster, and suround dhem widh ambrōzhal frāgrans. But abuv ol, ...

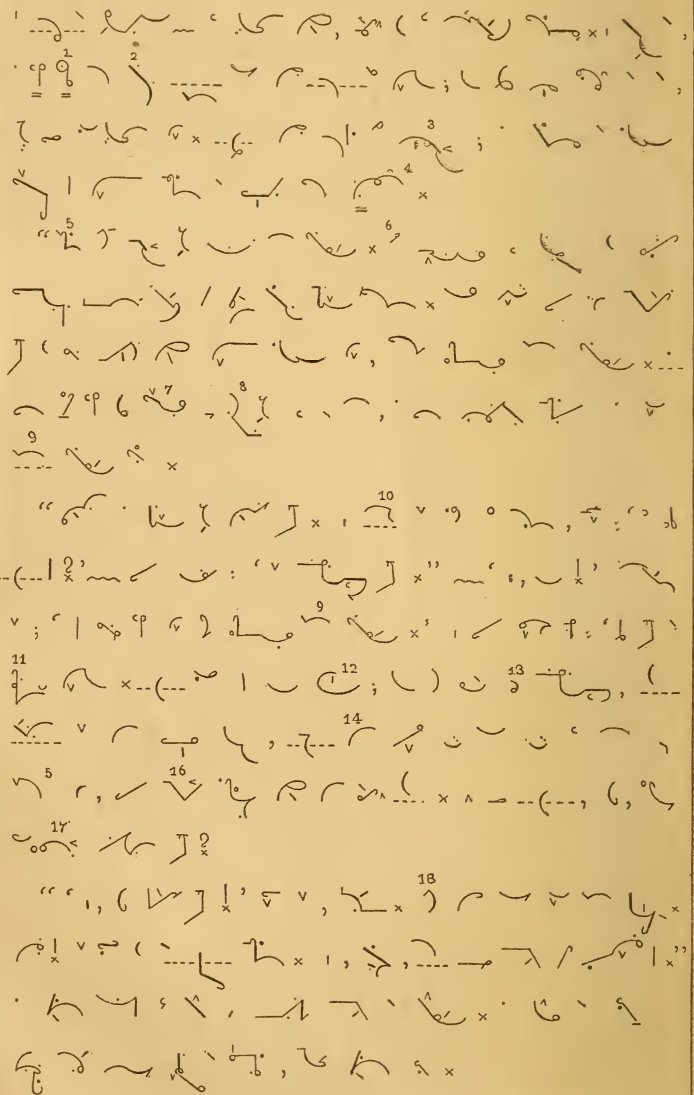
Notes and Questions.—How is the position of a lengthened letter determined? 52; 53; 209. See the word *father*, 1st l....5th l. 'manuscript' is contracted, *r* being omitted. 236, 4; p. 144, Corresponding-Style Contractions.

Dream of Socrates.—1st l. What is the sign for The? when? was? to? the (joined)? had? come? in the?... [2d l.] his? him? with? they? about the? some? of them? were?....[3d l.] then the? up? his? and (joined)? why? this? my? I will? tell you? of a?....[4th l.] thing? which? I (abbreviated)? [103]—could? couldst? and even? [*and* adapted to the position of *even*]—of? things?



Douglas Jerrold.

Dream of Socrates.



Krummacher.

dhe swēt Sisterz àr bizi about him in dhe lâst our ov hiz līf; fòr dhis iz dhe mōst sērius ov ȯl, and hath grātest nēd ov hevenli līt. Dhus dhe lâst our ov dhe dā iz dhe mōst būtiful; dhe bēmz ov ēvening brīten it līk a strēm ov glōri from Eliz·ium.

"I drēmd I so a būtiful yuth entering mī prizon. On hiz kountenans wér vizibel dhat serēn· graviti and kâm kompōzhur which justli bēfit· a divīn fòrm. In hiz rīt hand hē held a burning tòrch, dhat spred a rōzi luster, līk ēvning līt, ōver dhe dàrknes ov mī prizon. Dhe mōr chēring and swēt dhis brītnes and dhe aspekt ov dhe yuth wér tu mē, dhe mōr mizerabel and drēri dhe nīt ov mī prizon apērd.

"Slōli dhe divīn yuth lōerd dhe tòrch. But mēthot I sēzd hiz àrm, and krīd: 'Whot wudst dhou dui?' Hē anserd: 'I extinggwish dhe tòrch.' 'Oh! nō!' implōrd I; 'it spredz a swēt līt thrui dhe dàrknes ov mī prizon.' But hē smīld and sed: 'It iz dhe tòrch ov teres·trial līf. Dhou nēdest it nō lòngger; fòr, sō sun az it iz extinggwisht, dhī bodili ī wil klōz fòrever, and dhou wilt rīz hand in hand widh mē tu a hīer wurld, whær a pūr ēternal luster wil suround dhē. Hou kudst dhou, dhen, fēl dhe wònt ov dhe self-konsūming érthli tòrch?'

"'Oh! dhen, turn dhe tòrch!' krīd I, and awōk. I woz alōn in dhe nīt ov mī dunjon. Alâs! I grēvd dhat ȯl had bin a drēm. But, bēhōld, hēr kumz dhe kup which wil rēalīz it." Dhe jâlor enterd widh dhe boi hui karid dhe kup ov poizon. Dhe vois ov wēping and lamentāshon arōz amung dhe disīpelz ov Sokratēz, and ēven dhe jâlor wept.

Krumàçer.

Notes and Questions.—How are capital letters indicated in Phonography? 81. Why may not *z* in 'bizi' be written with Iss? 64 and Rem. Observe that in 'sērius' yu is used, by license [136], for iu. See *elysium* in 3d l., and *terrestrial* in 12th l.

Be sure to make all the references indicated on p. 20 and every other page of the engraving of the First Reader, and you can not fail of becoming a good phonographer. Also, copy every page repeatedly, and you will thus secure, with the guidance of a good exemplar, a large amount of practice, which must be had some time, and acquire a beautiful style of phonographic penmanship.

Phonographic Description—Last paragraph.—Dedoid², Dhen² Tee-Ren-Petoid Ter-Chay! Kred¹ ī¹, Tetoid-Way-Kay. Retoid-Zee² Len² En¹-Chetoid Net Pet oid¹-Em Den-Jen. Lays! ī¹ Greft¹ Dhet¹ Bedoid¹ Dee³-Ben-Tetoid Der-Em. Tetoid² Bee-Eld, Ar¹ Kays²-Chetoid Kay-Pee Chel² Ray-Lays Tee². ð¹ Jay-Lay-Ar Enter-Dee Weh¹-Chetoid Bee Jedoid² Kay-Ray-Dee-Retoid Kay-Pee Petoid¹ Pees-En-ð¹ Vees Petoid¹ Weh-Pee·ing' Ketoid-El-Men-Teeshon Ar-Iss Em²-Ing-Chetoid Dees-Pels Petoid¹ Sker-Tees, Ketoid-Ven-Retoid Jay-Lay-Ar Weh-Pet.

Socrates, "the best man of pagan antiquity," was born Before Christ 469 years, and died B.C. 399

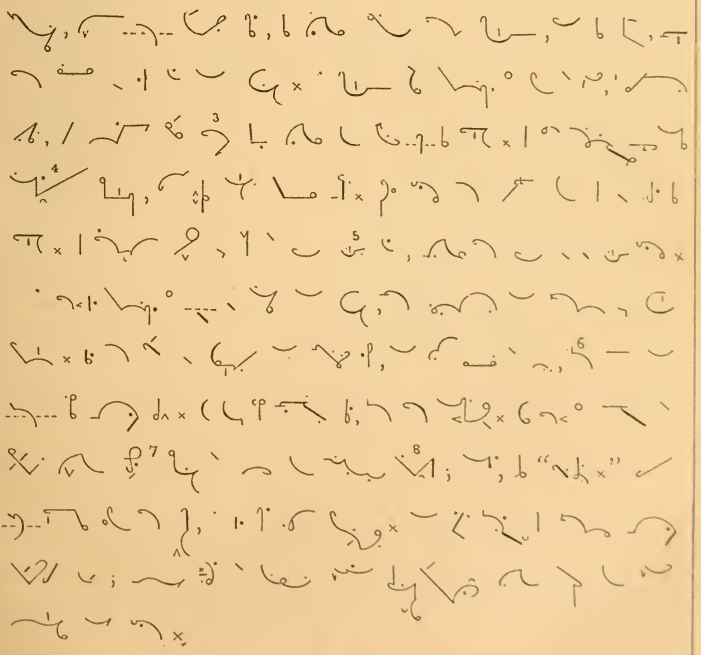
THE DATE PALM-TREE.

Dhe dāt pȧm-trē iz a nātiv ov wȯrm klīmāts, and iz chēfli found in Afrika and Ashia. Whærever a spring ov wȯter apērz amid dhe sandi dezerts ov Afrika, dhis grāsful pȧm yēldz bōth grātful shelter and nurishing frūt. It haz bin kȯld dhe mōst būtiful trē in dhe vejetabel kingdom. It konsists ov a singgel stȯk ȯr trunk, and insted ov branchez, līk our fȯrest trēz, its lēvz spring from dhe trunk, nēr its top, and grō from six tu āt fēt in length. Dhe trunk ov dhis pȧm-trē iz ful ov nȯts, ȯr sêrkyular rijez, which màrk dhe spots from which dhe dekād lēvz hav fȯlen dūring its grōth. It sumwhȯt rezembelz dhe kān in its intērior struktyur, whīl dhe outsīd ōnli bēkumz wudi. Thêrti yērz àr rekwīrd fȯr it tu atān its grōth. It frēkwentli rīzez tu dhe hīt ov wun hundred fēt, and livz from wun tu tu hundred yērz.

Dhe frūt ov dhe dāt pȧm-trē iz about tu inchez in length, and veri similar in fȯrm tu a lȯng plum. Dāts àr brȯt tu dhis kuntri, in a prezêrvd stāt, in litel saks ov mating, and àr komon in ȯl our làrj sitiz and tounz. Dhā hav a swēt and agrēabel tāst, and àr veri nūtrishus. Dhis frūt iz kāpabel ov supōrting līf, and sustāning dhe strength ov man fȯr an indefinit pēriod; indēd, it iz dhe "bred ov dhe dez·ert." Whær ȯl udher krȯps fāl from drouth, dhe dāt trē stil flurishez. In Ejipt and Arābia it fȯrms a làrj pōrshon ov dhe jeneral fuud; and amung dhe ō·asēz ov Fezan nīntēn twentieths ov dhe popyulāshon liv upon it fȯr nīn munths in dhe yēr.

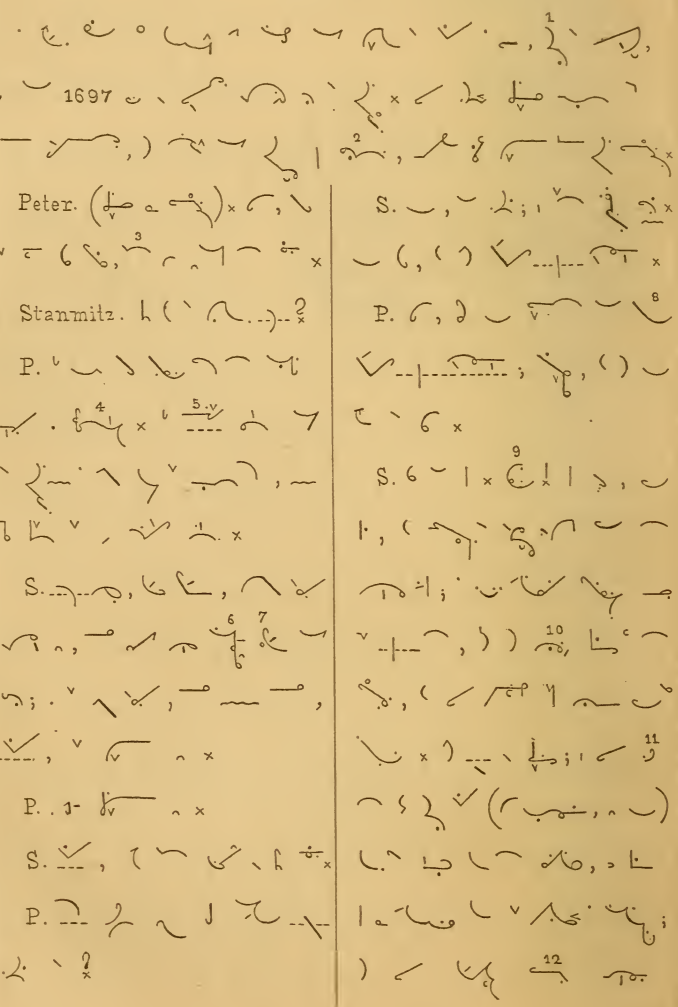
Notes and Questions.—2d l. 'and is.' The *and*-tick is adapted to the position of the following word where that has a position of its own, otherwise it is written, like the *and*-dot, on the line, as in 'and-a,' 'and-the.'....4th l. 'yields.' 212, R. 2.... 6th l. 'most beautiful.' The *t* of *most* omitted under 236, 3. The position of the phrase is determined by 245....7th l. 'trunk.' Why is ū written before Ing instead of after Ter? 105, 2.....8th l. 'spring.' Why does Iss here imply an Ar-hook? 171, 1; 173.....13th l. What is implied by one word near a preceding? 248..... 14th l. 'preserved.' What is the effect of shortening any hook-letter? 212, 2..... 16th l. 'sustaining the.' What is implied by writing the slanting tick (*i. e.*, *the*-tick) in the place of the *ing*-dot? 113.....18th l. 'oases.' Observe that the accent is on the first syllable, as indicated by the accent mark in the engraving. 79.

The Date Palm-Tree.



Peter the Great and the Deserter:

SCENE I.



PETER THE GREAT AND THE DESERTER.

Sēn I.

Dhe foloing sēn iz founded on an insident in dhe līf ov Pēter dhe Grāt, Zàr ov Rushia, hu in 1697 went tu Holand tu lérn dhe àrt ov shipbilding. Hē asūmd dhe disgīz and nām ov a komon wurkman, woz emploid in dhe shipyàrdz at Särdam, and resēvd wājez līk a komon ship-kàrpenter.

Pēter (disgīzd az a kàrpenter). Wel, bēfōr I kwit dhis plās I mā let yu intu mī sēkret.

Stanmits. And du yu think ov lēving us?

P. I hav nou bin absent from mī nātiv kuntri a twelv-munth. I hav akwīrd sum nolej ov shipbilding—dhe objekt fòr which I kām hēr,—and it iz tīm I shud return hōm.

S. Our màster, Fōn Blōk, wil bē sori tu luz yu, bēkoz yu àr dhe mōst industrius felo in dhe yàrd; I shud bē sori, bēkoz—bēkoz, Pēter, I līk yu.

P. And I dōn't dislīk yu.

S. Pēter, I think I mā ventyur tu tel yu a sēkret.

P. Whī, shūrli yu hav dun nuthing tu bē ashāmd ov?

S. Nō, not ashāmd; but I am konsiderabli afrād. Nō, dhen, dhat I woz bòrn at Moskō.

P. Wel, dher iz nō krīm in bēing bòrn at Moskō; bēsīdz, dhat woz nō fòlt ov yurz.

S. Dhat iz not it. Lisen! It hapend, wun dā, dhat a pàrti ov sōld-yerz hòlted nēr mī mudher'z hut; dhe komanding òfiser prezentli kàst an ī at mē, and woz sō amāzingli tāken widh mī apērans, dhat hē rekwested I'd māk wun ov hiz kumpani. I woz about tu déklīn; but hē ashūrd mē dhat dhe Zàr Pēter (yur nāmsāk, yu nō) having pàrtikyular okāzhon fòr mī sérvisez, wud tāk it az an ofens-if I refūzd dhe invitāshon; sō hē fórthwith klapt a musket.....

Notes and Questions.—1st l. Why is the dash-vowel written through Fel? 169, 8. 'Russia.' ya used for *ia*. 136... 1st col., 3 l. from bottom. 'a secret.' 171, 2; 173.

What is the sign for the affix *-ingly?* 232, 5. How are dot-vowels written to read between the consonants of an El-hook, or an Ar-hook, sign? 169. The vowel-circle means reading *between*, on whichever side written. What, then, is meant by writing it *before?* by writing it *after?*

on mī shōlder, and màrcht mē òf.

P. äi, yu wér enlisted!

S. Enlisted! Whī, I kán't sā but I woz. Nou, I woz ɔlwāz an independent sòrt ov felo̯, fond ov mī ōn wā, and kudent stumak bēing òrderd about agenst mī inklināshon.

P. (*asīd*). Sō, sō! Dhis felo̯ iz a dezérter!

S. I put up widh it a lòng whīl, dhō; til wun biter kōld mòrning in Desember, just at thrē ō'klok, I woz arouzd from mī kumfortabel wòrm slēp, tu turn out and mount gàrd, on dhe blēk, blustering kòrner ov a rampàrt in dhe snō. It woz tut bad, wozent it?

P. I dōn't dout yu wud radhei hav bin wòrm in bed.

S. Wel, az I kudent kēp mīself wòrm I lād doun mī musket and bēgan tu wɔk; dhen I bēgan tu run, and—wil yu bēlēv it?—I dident stop runing til I found mīself fīv lēgz awā from dhe outpōsts!

P. Sō, dhen, yu àr a dezérter!

S. A dezérter! Yu kɔl dhat bēing a dezérter, dut yu? Wel, puting dhis and dhat tugedher, I shudent wunder if I wér a dezérter.

P. Dut yu nō, mī dēr felo̯, dhat if yu àr diskuverd, yu wil bē shot?

S. I'v sum such īdēa. Indēd, it okurd· tu mē at dhe tīm; sō, thinking it hàrdli wurth whīl tu bē shot fòr bēing sō shòrt a distans az ōnli fīv lēgz awā from mī pōst, I mād dhe best ov mī wā tu Särdam; and hēr I am.

P. Dhis iz an ɔkward afær· indēd, and if dhe burgo̯màster wér infòrmd ov it,—however, bē ashūrd yur sēkret iz sāf in mī kēping.

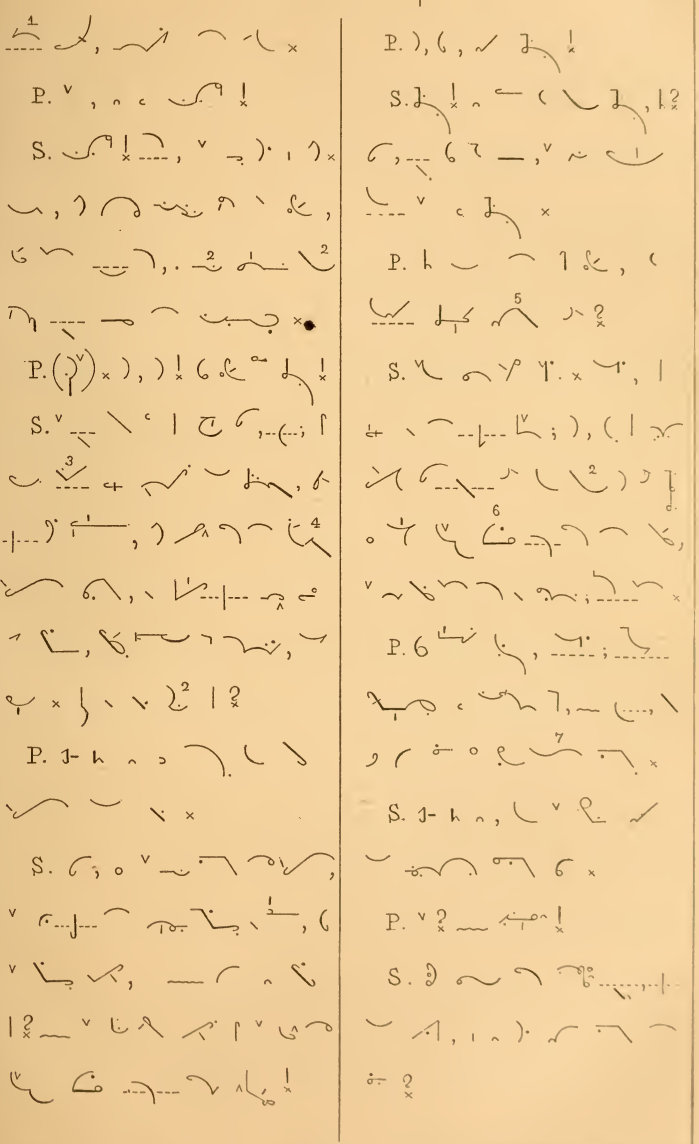
S. I dōn't dout yu, fòr I suspekt yu àr in a similar skrāp yurself.

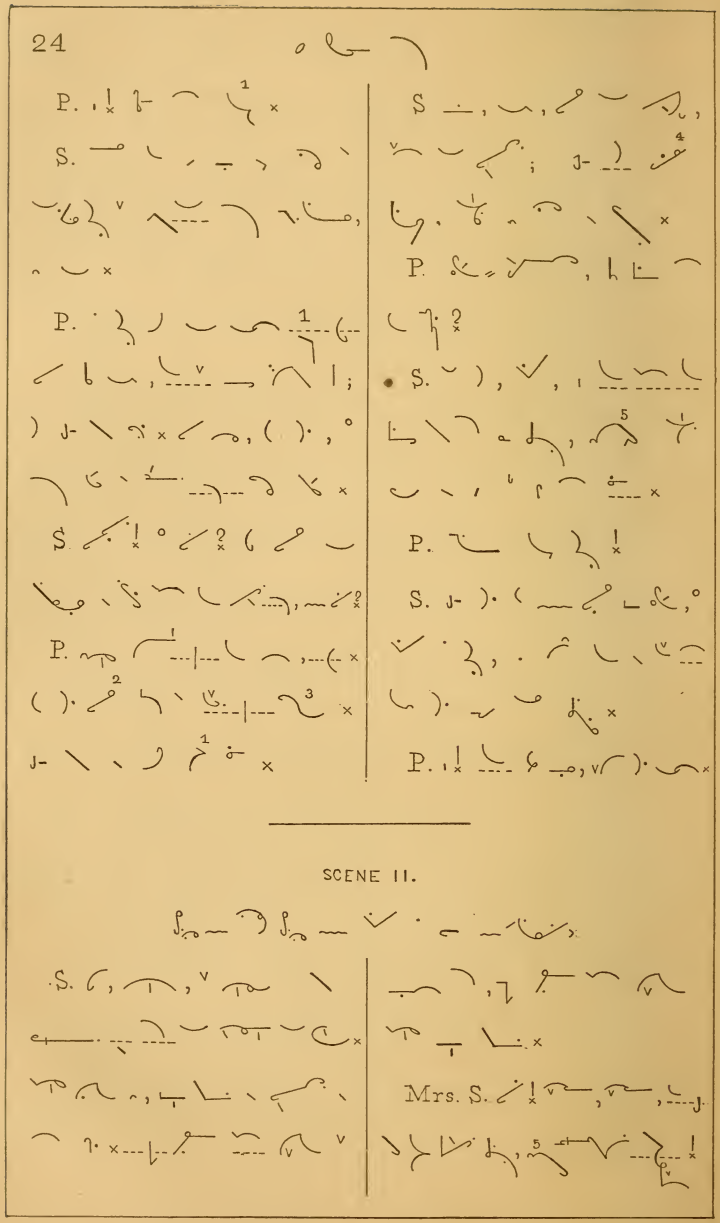
P. I?—ridikyulus!

S. Dhær'z sumthing veri mistērius about yu, at eni rāt. But, yu sā yu wil kēp mī sēkret?

Notes and Questions.—1st col., 1st l. 'shoulder.' 207, R. 5....2d l. āi = ay. 102, R. 3.....5th l. 'couldn't' = kudent. Ent is vocalized with ĕ so as to distinguish it from *not.* See *wasn't* in 13th l.....6th l. 'against.' 239, 2. Gen[2] is a word-sign for 'again,' and, of course, adding *st* makes 'against,' and no vocalization is required. ....2d line from bottom. 'didn't.' Ded[1]-Net, to distinguish it from 'did not,' Dent[1]. ....Last line. 'leagues.' 156, 2. El is more convenient than Lay before Gay.

2d col., 3d l. 'shouldn't' = shudent, 'Ent' added to 'should,' Retoid[2], by vocalized Ent, to distinguish 'shouldn't' from 'should not.'....7th l. 'I've.' Written (ī)Vee (*i. e.*, vocalized Vee) to distinguish it from *I have*, Teftoid[1] (*i. e.*, abbreviated *I* with a Vee-hook). 201 and R. 2. 'idea.' In a case of two vowels before or after one consonant, which must be written nearest? *A.* The one sounded nearest. 99. ....3d l. from bottom. 'There's.' Dhers[2] vocalized, to distinguish it from *There is*, Dhers[2] unvocalized. 'mysterious.' This word has so many consonants and so distinct a form that it is not necessary to completely vocalize it; and yū for iū is omitted.





SCENE II.

P. O! trust mē fòr dhat.

S. Bēkoz if it shud get tu dhe ērz ov eni ov dhe ājents ov dhe Zàr, I shud bē in radher a bad fix, yu nō.

P. Dhe Zàr shal nō nō mōr about it dhan hē duz nou, if I kan help it; sō dōn't bē afrād. Hē himself, dhā sā, iz radher fond ov woking awā from hiz pōst.

S. Hähä! iz hē? Dhen hē haz nō bizines tu komplān ov mē fòr runing awā,—ch?

P. Yu must luk out fòr him, dhō. Dhā sā hē haz a wā ov finding out everithing. Dōn't bē tu shūr ov yur sēkret.

S. Kum, nou; hē'z in Rushia, and I'm in Holand; and I dōn't sē whær'z dhe dānjer, unles yu mēn tu blab.

P. Felo-wurkman, dū yu tāk mē fòr a trātor?

S. Not sō, Pēter; but if I am ever tāken up hēr az a dezérter, yu wil hav bin dhe ōnli wun tu hum I hav tōld mī sēkret.

P. A fig fòr dhe Zàr!

S. Dōn't sā dhat—hē'z a gud felo, iz Pēter dhe Zàr, and yu'l hav tu fīt mē if yu sā a wurd in hiz disprāz.

P. O! if dhat's dhe kās, I'l sā nō mōr.

Sēn II.

Stanmits—Mrs. Stanmits—Pēter dhe Grāt—òfiser.

Stanmits. Wel, mudher, I musent bē skulking about hēr in Moskō eni lòngger. I must lēv yu, and gō bak tu Holand tu mī trād. At dhe risk ov mī līf I kām hēr, and at dhe risk ov mī līf I must gō bak.——*Mrs. S.* äh! Mīkel, Mīkel, if it hadent bin fòr yur turning dezérter, yu mīt hav bin a kòrporal bī dhis tīm!

Phonographic Description.—The naming of the phonographic letters, in accordance with the author's system of nomenclature, constitutes a sort of 'unknown language,' in which good phonographers may readily and understandingly converse. Thus, ou[2] Dee[2] Yuh[2] Dee[2]? or (omitting numbers to indicate second position) ou Dee Yuh Dee? How do you do? Petoid[1]-Em Ver Wel, Retoid-Ith[3]-Yuh. I am very well, I thank you. A useful exercise will be to write and then read the phonography denoted by the "Phonographic descriptions," or to read, without writing.

1st col.—*P.* Dedoid[2]! Terst Em[1] Ef[2]-Dhet. *S.* Kays[1] Fet[1] Chetoid[2] Get[2] Petoid[2]-Chetoid (ē)Ar-Iss Petoid[1] En[1]:[may read *near*]Jay-Ents:Zee-Ar, ī[1] Retoid[2]-Bee En[1] Ardher[2] Ketoid Bed[2] Ef-Kays, Yuh[2] En[2]. *P.* ē[1] Zee-Ar Ish[2] En[2] En[2]-Mer Bet[2]-Tee Dhen[3] Hay[2] Dees[2] En[2]-Petoid, Ef[1] ī[1] Ken[2] Lay-Pee Tee[2]; Es[2] D-nt[2] Bee[2] Fred[2]. Hay[2] Ems[2], Dhee[2] Es[2], Iss[1] Ardher[2] Fend[1] Petoid[1] Wuh-Kay[1]:'ing' Way[3] Fers[2] Peest[2].

S. Luk yu, mudher,—I woz mād a sōldyer agenst mī wil, and dhe mōr I so ov a sōldyer'z līf, dhe mōr I hāted it. Az a pur jurniman kàrpenter, I am at lēst frē and independent; and if yu wil kum widh mē tu Holand, yu shal tāk kær ov mī wājez and kēp hous fòr mē.

Mrs. S. I shud bē a drag upon yu, Mīkel. Yu wil bē wònting tu get marid, bī-and-bī; and, mōr-ōver, it wil bē hàrd fòr mē tu lēv dhe ōld hōm at mī tīm ov līf.

S. Sum wun iz noking at dhe dōr. Wāt, mudher, til I hav konsēld mīself.

[*Enter Pēter dhe Grāt, disgīzd.*]

P. Whot, hō! komrād! Nō skulking! Kum out from bēhīnd dhat skrēn! Dident I sē yu thru dhe windo, az I past?

S. Iz it posibel? Pēter! Mī ōld felo-wurkman! Giv us yur hand, mī hàrti! Hou kām yu tu bē hēr in Moskō? Dher iz nō shipbilding gōing on sō fàr inland.

P. Nō; but dher iz at St. Pēterzburg, dhe nū siti dhat dhe Zàr iz bilding up.

S. Dhā sā dhe Zàr iz in Moskō just nou.

P. Yes, hē past thru yur strēt dhis mòrning.

S. Sō I hèrd. But I did not sē him I sā, Pēter, hou did yu fīnd mē out?

P. Whī, hapening tu sē yur mudher'z sīn ōver dhe dōr, it okurd tu mē, àfter I returnd tu dhe pal·es—

S. Dhe pal·es?

P. Yes, I olwāz kol dhe plās whær I put up a pal·es. It iz a wā I hav.

S. Yu olwāz wér a funi felo, Pēter!

P. Az I wòz sāing, it okurd tu mē dhat Mrs. Stanmits mīt bē dhe mudher òr ànt ov mī.....

Notes and Questions.—1st col., 4th l. 'I am.' As *I* determines the position of the phrase (245), *am* is brought out of its position....5th l. 'and if you will.' The *and*-tick, not having any position of its own, is adapted to the position of the following sign, whenever that has any assigned position; otherwise, it is written in the position of the *and*-dot, as in Ketoid²-Chetoid, and the. 246. 2....10th l. 'and moreover.' Here the *and*-tick, though occupying the position of the *and*-dot, is regarded as adapted to the position of *moreover*, in which, being written as though it were a phrase, the first word determines the position (245).

2d col., 3d l. 'St. Petersburg.' *St.* = Saint, when an inseparable part of a name, is adapted to the position of the remainder of the name, as in this case. So in 'St. Paul, St. James.' See SAINT, in the Standard-Phonographic Dictionary....15th l. 'always.' Ways making the second syllable of this word, does not require vocalization; and since it is a frequent word, if it should occur again soon, it might safely be left without any vocalization, as in the 17th l. 239, 2, and R. 2.....Last line. 'Stanmits.' Disjoining is here resorted to in order to secure the gain of halving. 218.

S.

Mrs. S.

S.

[ ]

P.

S.

P.

S.

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S.

P.

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P.

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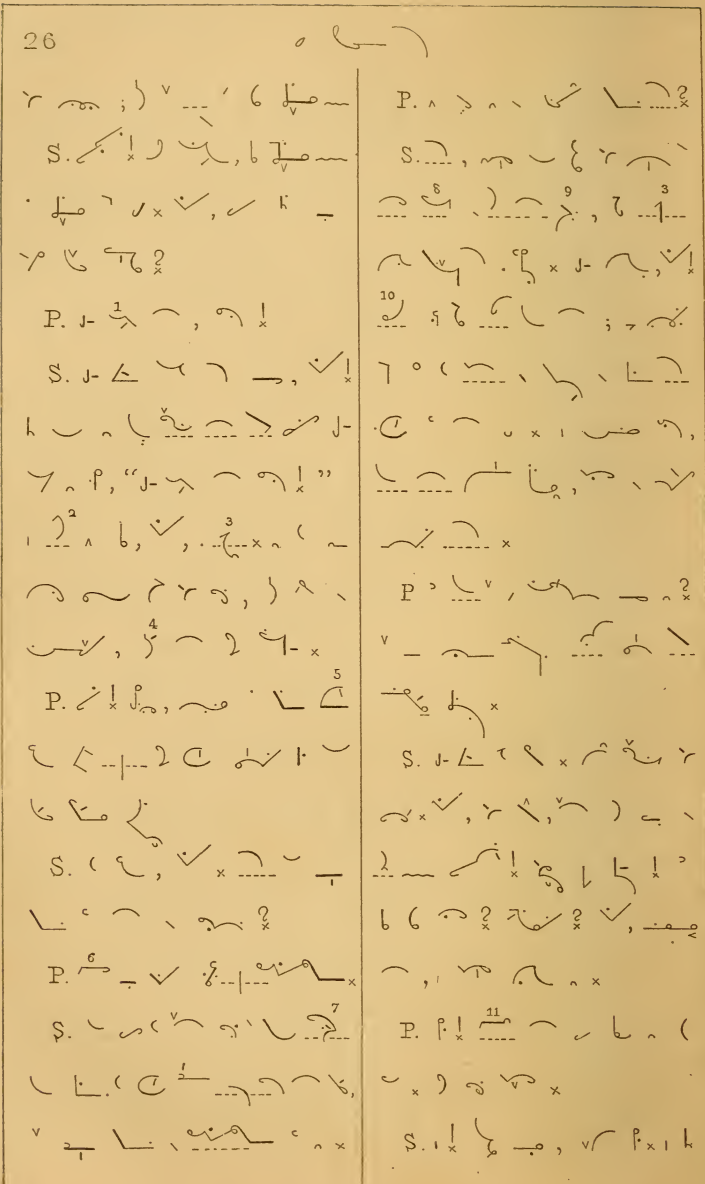
P.



ōld mesmāt ; and sō I put on dhis disgīz—

S. Hähä ! Shūr enuf, it iz a disgīz—dhe disgīz ov a jentelman. Pēter, whær did yu get such fīn klōdhz ?

P. Dōn't interupt me, sér !

S. Dōn't jōk in dhat wā agen, Pēṭer. Dıı yu nō yu häf frītend mē bī dhe stérn tōn in which yu sed, "Dōn't interupt me, sér !" Bıt I sē hou it iz, Pēter, and I thank yu. Yu thot yu kud lérn sımthing ov yur ōld frend, and sō stopt tu inkwīr, and sə mē thrıı dhe windo.

P. Ah ! Stanmits, meni'z dhe big lòg wē hav chopt at tugedher thrıı dhe lòng sımer dā in Fōn Blōk's shipyàrd.

S. Dhat wē hav, Pēter. Whī not gō bak widh mē tu Särdam ?

P. I kan get beter wājez at St. Pētersburg.

S. If it wérn't dhat I'm afrād ov bēing ōverhold fòr tāking dhat lōng wok awā from mī pōst, I wud gō tu St. Pēterzburg widh yu.

P. Hou hapend yu tu ventyur bak hēr ?

S. Whī, yu mıst nō dhat dhis ōld mudher ov mīn wònted tu sē mē badli, and dhen I had left bē-hīnd hēr a swēthàrt. Dōn't läf, Pēter ! Shē haz wāted ol dhis whīl fòr mē ; and dhe mizeri ov it iz dhat I am tıı pıır tu tāk hér alòng widh mē yet. Bıt next yēr, if mī lık kontinyuz, I mēn tu retırn and mari hér.

P. Whot if I shud införm agenst yu ? I kud māk a priti litel sım bī expōzing a dezérter.

S. Dōn't jōk on dhat sıbjekt. Yu'l frīten dhe ōld wuman. Pēter, ōld boi, I'm sō glad tu sē yu—Halıı ! sōldyerz at dhe dōr ! Whot dız dhīs mēn ? An òfiser ? Pēter, exkūz mē, bıt I mıst lēv yu.

P. Stā ! I giv yu mī wırd it iz not yıı dhā wònt. Dhā àr frendz ov mīn.

S. O ! if dhat's dhe kās, I'l stā, bıt dıı yu . . . . . .

Notes and Questions.—1st col., 5th l. 'Interrupt.' 228, S. The prefix for *inter-* is frequently joined by the advanced writer to the remainder of the word, as in this case. p. 113, R. 10. . . . . 9th l. and 10th l. 'I see.' 'I thank you.' Abbreviated *I* is here adapted to the position of the following word—in one case raised a little above, and in the other case depressed slightly from, its strict position, though being still *above* the line, it is regarded as in the first position. Such adaptations of position—so that the first word of a phrase shall be in its assigned position—aids reading materially. See 246, 1. See 'I had' in 2d col., 3d l. . . . . 12th l. When Gay follows the sound *l*, that is best represented by El as better than Lay, preparing the band for making a heavy horizontal. In *long*, 13th l., El is used to avoid the a glo which would be required with the use of Lay.

2d col., 13th l. *you'll*. Vocalized Lay, to distinguish *you'll* from *you will*, Y ah². Lay. . . . . Last l. 'if that's the.' Dhets vocalized to distinguish *that's* from *that a*.

nō wun ov dhōz felo̯z luks wunderful līk mī ōld komanding òfiser!

[*Enter òfiser.*]

Ofiser. A dispach from St. Peterzburg, yur majesti, klāming yur instant atenshon.

Mrs. S. Majesti!

S. Majesti! I sā, Pēter, what duz hē mēn bī *majesti?*

O. Nāv! nō yu not dhat dhis iz dhe Zàr?

S. Whot!—eh?—dhis? Nonsens! Dhis iz mī ōld frend Pēter.

O. Doun on yur nēz, raskal, tu Pēter dhe Grāt, Zàr ov Rushia.

Mrs. S. Oh! Yur majesti, yur majesti, dōn't hang dhe pur boi! Hē nū nō beter. Hē nū nō beter! Hē iz mī ōnlī sun! Let him bē whipt, but dōn't hang him.

S. Nonsens, mudher! Dhis iz ōnli wun ov Pēter'z jōks. Hä hä hä! Yu kēp it up wel, dhō. And dhōz àr dispachez yu àr rēding, Pēter!

O. Raskal! Dær yu interupt hiz majesti?

S. Twīs yu'v kold mē raskal. Dōn't yu think dhat's bēing radher familyar? Pēter, hav yu eni objekshon tu mī piching yur frend out ov dhe windo̯?

O. Hä! Nou I luk klōser, I remember yu! Sōldyerz, arest dhis felo̯! Hē'z a dezerter.

S. It's ol up widh mē! And dhær standz Pēter, az kàm az if nuthing had hapend.

Mrs. S. I'm ol in a māz! Gud Mr. Ofiser, spær dhe pur boi!

O. Hē must gō bēfōr a kōrt-màrshal. Hē must bē shot.

Mrs. S. Oh! wō iz mē! wō iz mē! dhat ever mī pur boi shud bē shot.

P. Ofiser, I hav okāzhon fòr dhe sérvisez ov yur prizoner. Relēs him.

O. Yur majesti's wil iz absolūt.

S. (*asīd*). *Majesti* agen? Whot duz it ol mēn? A līt brāks in upon mē. . . . . .

Notes on Position of Word-Signs.—1st col., 2d l. 'my' is Em[1], in accordance with its vowel, while *May* is Em[2]. *Me*, also Em[1], can, of course, be easily distinguished, by the context, from *My* (as can *Am*, Em[2], from *May*); but *Him* must be Em[2] to distinguish it from *Me*.....4th l. *From* is Fer[2], because of its frequency, notwithstanding its vowel indicates the first position. 'Your' is Yay[2], because frequent, and not needed to be in the less convenient position (the third) indicated by its vowel....7th l. 'What' is represented by Wuh[1], *i. e.*, wo̯, while *Would* is represented by Wuh[2], which would be wŏŏ, upon the plan of putting vowel-signs when alone, the height of a Tee above the line for the first place, on the line for the third place, and midway for the second place. Carefully read, in connection with this, 68, R. 2. 'Does,' Dees[2], in accordance with its vowel, and because, being regarded as a derivative from *Do*, Dee[2], it must occupy the position of that primitive word. ....2d col., 3d l. 'Think,' not needing to be in the first position, is put in the more convenient position (the second), while *Thank*, a less frequent word, is distinguished from it, by being written in the third position, which is indicated by its vowel.

Officer.

Mrs. S.

S.

O.

S.

O.

Mrs. S.

S

O.

S.

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S.

Mrs. S.

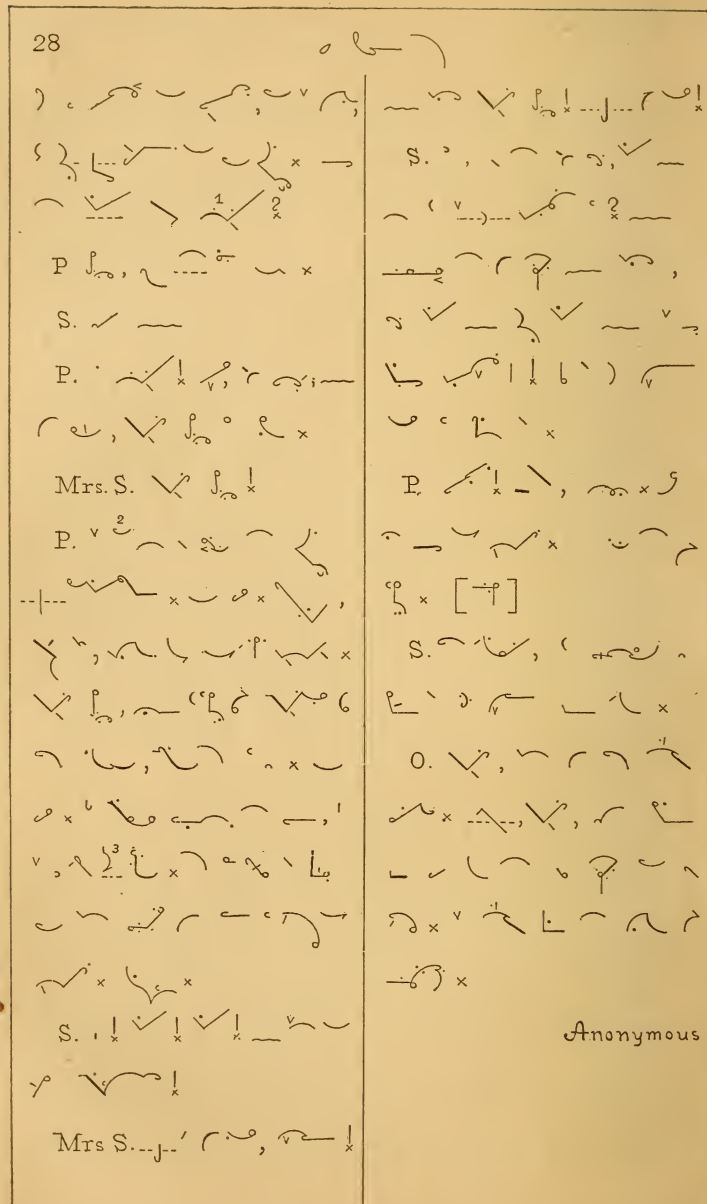
O.

Mrs. S.

P.

O.

S



Anonymous

Dher wér rūmorz in Holand, when I left, dhat dhe Zàr had bin wurking in wun ov dhe shipyàrdz. Kan mī Pēter bē dhe emperor?

P. Stanmits, yu hav mī sēkret nōu.

S. And yu àr—

P. Dhe emperor! Rīz, ōld wuman;—yur sun, Baron Stanmits, iz sāf.

Mrs. S. Baron Stanmits!

P. I wònt him tu sūperintend mī shipyàrd at St. Pēterzburg. Nō wurdz. Prepær, bōth ov yu, tu lēv fòr dhe nū siti tu-morọ. Baron Stanmits, māk dhat swēthàrt ov yurz a barones dhis veri ēvening, and bring hér widh yu. Nō wurdz. I hav bizines klāming mī kær, òr I wud stop and sē dhe weding. Hēr iz a purs ov dukats. Wun ov mī sekretariz wil kol widh òrderz in dhe mòrning. Færwel.

S. O! Pēter! Pēter! I'm in such a bēwilderment!

Mrs. S. Doun on yur nēz, Mīkel! —I mēn Baron Stanmits! Doun on yur nēz!

S. Whot, tu mī ōld frend Pēter —him dhat I yuzd tu res·el widh? —exkūz mē, yur majesti—I mēn, frend Pēter—Zàr Pēter—I kan't bēgin tu rēalīz it! It iz ol sō līk thingz wē drēm ov.

P. Hähä! Gud bī, mesmāt. Wē shal mēt agen in dhe mòrning. Komend mē tu yur swēthàrt.

[*Exit.*]

S. Mr. Ofiser, dhat kōrt-màrshal yu spōk ov izent līkli tu kum òf.

O. Baron, I am yur veri humbel sèrvant. I hōp, Baron, yu wil spēk a gud wurd fòr mē tu hiz majesti when oportūniti òferz. I humbli tāk mī lēv ov yur ekselensi.

Anonimŭs.

Notes on Word-Signs.—1st col., 1st l. 'There,' Dher[2], because the vowel is second place. Of course, the same sign may stand for *Their* and *They are*, the context showing readily which of the three it represents in any case. *Other*, which strictly belongs to the second position, as shown by its accented vowel, is put in the third position, to distinguish it from *Their*. *Either* is distinguished from *Other* and *Their* by being put in the first position, in accordance with its accented vowel, ē. 'Were.' As to plan of writing separate vowels, see Note (7th l. 'What') on preceding page. As the vowels (and Brief Way and Yay, for this purpose, may be regarded as vowels) can occupy but two positions as word-signs, *Were* (Weh[2], *i. e.*, wĕ) must be brought to the line; for, *With*, Weh[1] (*i. e.*, wi), properly occupies the first position. 'When,' in order to distinguish it from *One*, Wen[2], is written in the first position, notwithstanding its vowel is second place. 'That the.' *That* is Dhet[1] to distinguish it from *Without*, which is Dhet[2], a position which clearly distinguishes *Without* from *With*, with which it was found to conflict, in rapid writing, when they occupied the same position. The change of *That* from the second position (to which it was once assigned) to the first position was an improvement, since it brings better within the general line of writing the numerous phrases beginning with *That*, such as, That it may be, Dhet[1]-Tee-Emb; That it does, Dhet[1]-Tee-Deez. See THAT in the Standard-Phonographic Dictionary.

SWALLOWS.

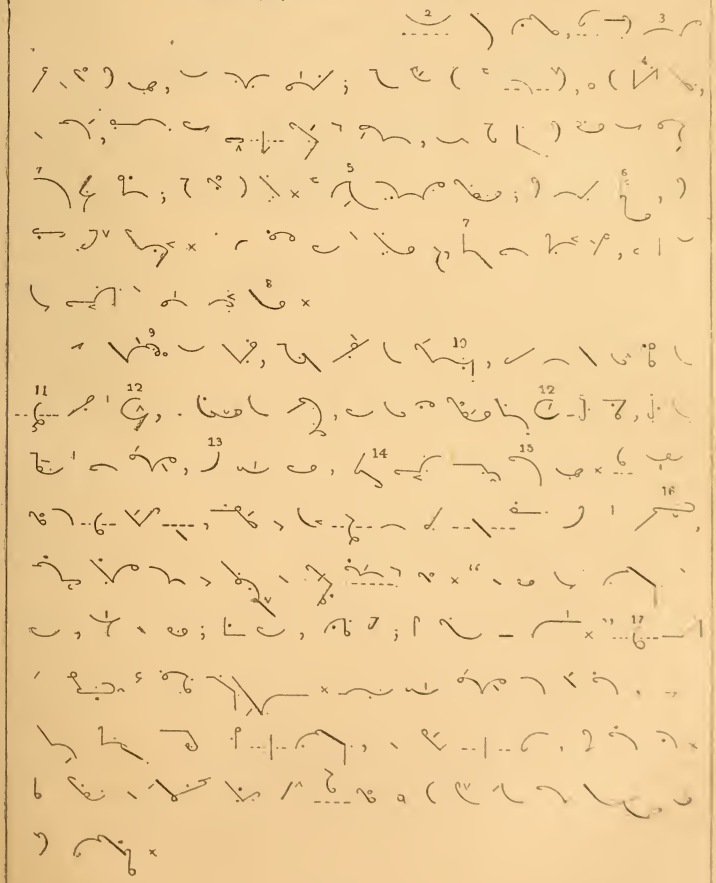
Swolo̯z! hɯ duz not luv dhem? Tu us dhā hav ever bin fāvorit bėrdz. Ofen hav wē wocht dhem in dhār bizi lāborz, whīl gadhering matērialz widh which tu bild dhār nests, in ėrli sumer; and hav folo̯d dhem widh our īz, az dhā dàrted pȧst, tu and frō, skiming nēr dhe ground at dhe aprōch ov a stòrm, nou and dhen diping dhār wingz in dhe smɯdh wɔter ov dhe jentel strēm; and dhā apērd sō hapi! Wē luv dhār hàrmles prezens; dhār meri twiteringz; dhār klēn and shīning plūmāj. Dhe wurld sēmz wun ov hapines tu dhem, and it mīt bē mōr trūli such wer it not fòr dhe krūelti ov sum hūman bēingz.

On dhe bɯlevàrdz in Paris, a fashonabel rezòrt fòr promenāding, whær mā bē found sēts fòr dhōz hɯ wud rest òr lounj, and konvēnyens fòr refreshments, wun òfen mēts pėrsonz bæring lòng wuden kājez, kontāning hȧf a duzen òr mōr swolo̯z, yɯzhuali yung wunz, which hav bin krūeli kaptyurd from dhār nests. Dhēz inosent bėrdz àr dhus bōrn about, expōzd tu dhe vū ov dhōz hɯ mā chȧns tu bē sēking plezhur òr rekrēāshon, and frēkwent apēlz àr mād tu dhe pȧserz-bī tu purchās dhe frēdom ov a bėrd. "Tɯ sents fòr dhe liberti ov wun, ōnli tɯ sents; tāk wun, lādiz and jentelmen, it wil bring gud luk." Dhus iz karid on a spekyulāshon widh dhe simpathiz and piti ov dhe publik. And meni yung swolo̯z àr bɔt frē, and dhe pɯr trembling kaptivz set at liberti, tu spōrt at wil thrɯ dhe frē ær. It iz plezant tu obzėrv dhe apārent joi ov dhēz bėrdz az dhā flī òf from dhe benevolent handz ov dhār liberātorz.

Notes.—1st l. *Us* is Es[3] for distinction's sake, though its vowel is second-place; as *Ever*, in 2d l. is Vee[1], to distinguish it from *Have*.....2d l. *Often*, though its accented vowel is first-place, is put in the second position to distinguish it from *Even*, Ven[1], which might be read as *Often* if accidentally light, while *Often*, Fen[1] in the Old Phonography, might be read *Even*, if accidentally heavy.....5th l. from bottom. 'and gentlemen.' Jent[1], 'gentle*men*,' to distinguish it from Jent[2], 'gentle*man*.'....3d l. fr. b. 'thus is.' *Thus* is Dhees[3], to distinguish it from *This*, Dhees[2], which is so placed because of its frequency, and to distinguish it from *These*, Dhees[1].

Carefully make all the references to the Hand-Book indicated in the engraving and the Notes and References, p. 79.

SWALLOWS.



Spēking ov swolo͡z in Paris, wē àr remīnded ov an insident which okurd in dhat siti and woz relāted bī an ī-witnes. A swolo͡ alīted on wun ov dhe kolejez and aksidentali slipt its fut intu a nus ov a string atacht tu a wǫter-spout. Bī endevoring tu eskāp, dhe string bēkām drǫn tītli around its legz. Its strength bēkām ekzǫsted in vān atempts tu flī, and at length it uterd pērsing krīz, which sun asembeld a vast multitūd ov swolo͡z.

Dhā sēmd tu konsult tugedher fòr a litel whīl, and dhen wun ov dhem dàrted at dhe string, and struk it widh its bēk az it flū pàst. Udherz folǫd in kwik suksesshon and did dhe sām, ēch strīking at dhe sām plās. After kontinyuing dhis kombīnd operāshon fòr haf an our, dhe kòrd woz severd and dhe kaptiv set frē tu join dhe flīts ov its kompanyonz.

When sumer haz pàst, dhe swolo͡z, yung and ōld, hōld dhār mētingz ov preparāshon on dhe rufs ov dhe bàrnz, fòr dhār jurni south. Ech pārent bèrd instrukts its yung, dhat bēfōr dhe kōld winter kramps dhe insekts.....

Notes on Position of Word-Signs.—1st l. There are three positions for word-signs. See 54, and read carefully. The position of some word-signs is determined by the principles of phrase-writing. *We are* is Wer[1], because *We*, represented by the Way-hook, determines the position in accordance with 245. So *We may* should be Wem[1], and *We will*, Wel[1], for the same reason. 'Which,' though having a first-place vowel, is put, because of its frequency, in the second position, the most convenient one, and that serves to distinguish it from *Each*, which is Chay[1], in accordance with its vowel. 'and was.' *Was*, though having a first-place vowel, is in the second position, because of its frequency.....2d l. 'by an.' *By* is Bee[1], in accordance with its vowel, while *Be* is, for the sake of distinction, and because of its frequency, put in the more convenient (second) position, notwithstanding its vowel is first-place. 55. 'its' is Tees[2], because of its frequency.....4th l. 'in,' En[1], in accordance with its vowel. *Any* is En[1] (though its accented vowel is ĕ, second-place), to distinguish it from *No*, En[2]; and *Own* is made En[3] for the same reason. 'and at.' *At* is Tee[3], in accordance with its vowel. *It* is Tee[2]....6 l. 'They,' because a very frequent word, is entitled to be represented by its consonant, Dhee, in the position (the second) indicated by its vowel. *Though* is put, for distinction's sake, in the third position, notwithstanding its accented vowel is second-place. And the context will easily enable one to distinguish it from *Thou*, Dhee[3], which is properly placed according to its accented vowel. 'Together' is represented by Gay, in the position indicated by the accented vowel of the word. *Give* is Gay[1], according to its vowel. 'For a.' *For*, because of its frequency, is written Ef[2], notwithstanding its vowel is first-place. This placing of the word distinguishes it from *If*, Ef[1], in accordance with its vowel. 'While,' placed in the first position, according to its vowel, is distinguished thus from *Well*, Wel[2], in accordance with *its* vowel.

dhā mʊst eskāp tu sʊm distant wòrmer klīm. Dhe kōrs ov dhe jʊrni iz pointed out tu dhe inexpērienst traveler, bī shòrt exkʊrshǫnz. Az dhe chili nīts kʊm on, and dhe frȯst, dhā imprʊʊv a brīt mòrning, and rīzing in floks hī abʊv dhe trēz, komens dhār jʊrni.

Dhā ȯfen rest fòr a shòrt tīm on dhār wā, when sʊm sūtabel spot iz found ; bʊt dhā hāsen forward tu Flòrida and dhe sʊdhern kōst ov dhe Gʊlf ov Mexikō, ār dhā tari lȯng. Mōst ov dhem, on dhe aprōch ov kʊl wedher dhær, gō stil fʊrdher south, tu pȧs dhe winter in a wòrmer klīm.

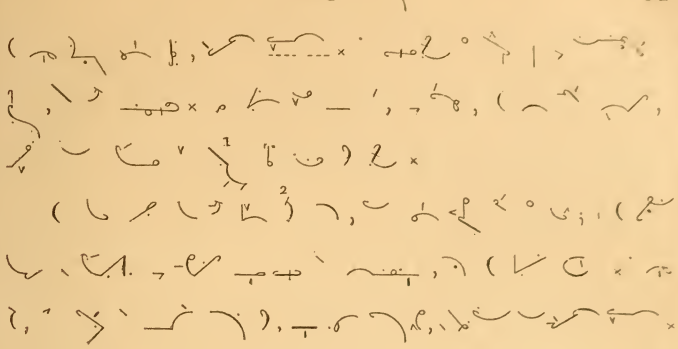
CONFESSIONS OF A BASHFUL MAN.

Pȧrt Fėrst.

Yu mʊst nō dhat in mī pėrson I am tȯl and thin, widh a fær komplekshon and līt flaxen hær ; bʊt ov sʊch extrēm sensibiliti tu shām, dhat, on dhe smȯlest sʊbjekt ov konfūzhon, mī blʊd ȯl rʊshez intu mī chēks. Having bin sent tu dhe yʊnivėrsiti, konshʊsnes ov mī ʊnhapi fāling mād mē avoid sǫsīeti, and I bēkām enamord ov a kolej līf. Bʊt from dhat pēsful retrēt I woz kȯld bī dhe deth ov mī fȧdher and ov a rich ʊnkel, hʊʊ left mē a fòrtyun of thėrti thouzand poundz.

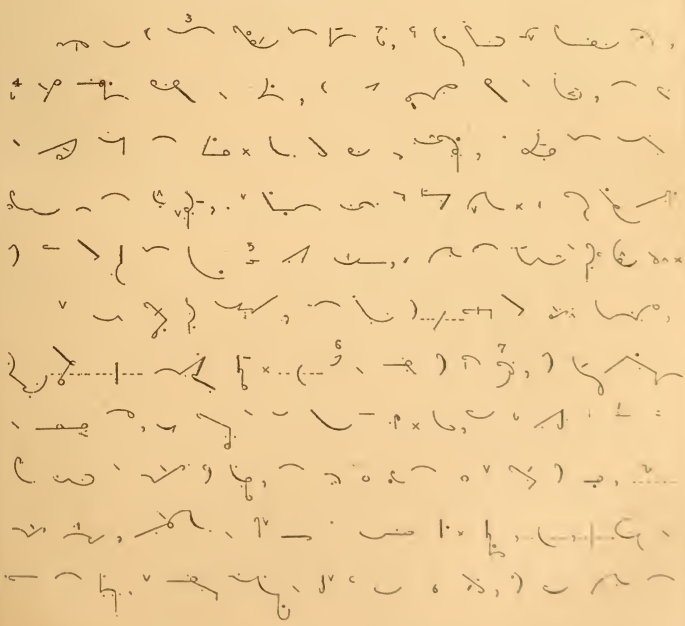
I nou pʊrchāst an estāt in dhe kʊntri, and mī kʊmpani woz mʊch kōrted bī dhe sʊrounding familiz, espeshali bī sʊch az had marijabel dȯterz. Dhō I wisht tu aksept dhār ȯferd frendship, I woz fōrst repētedli tu exkūz mīself, ʊnder dhe pretens ov not bēing kwīt seteld. Ofen, when I hav riden ȯr wȯkt widh ful intenshon ov rеtʊrning dhār vizits, mī hàrt haz fāld mē az I aprōcht dhār gāts, and I hav retʊrnd hōmward, rezolving tu trī agen dhe next dā. Detėrmind, however, at length, tu konker mī timiditi, I aksepted an invitāshon tu dīn widh wʊn hʊʊz ōpen ēzi maner left mē.....

Notes on Word-Signs.—1st l. 'to some.' *To* is Petoid[2], *i. e.*, ȯȯ on the line, in the direction of Pee. ȯȯ[2], in the direction of Chay, is *should*. See 69. 'The' may be regarded as ē[1] or ī[1]. Be sure to read 68, R. 2. 'Out' is Tee[3] in accordance with its vowel. It is readily distinguished from *At*, also Tee[3], by means of the context. ....2 l. 'As the.' *As*, or *Has*, is represented by Iss[2], on the line, because of its frequency, notwithstanding the vowel is third-place. *Is*, or *His*, is Iss[1], in accordance with the vowel.



Confessions of a Bashful Man.

PART FIRST.



nō rum tu dout a kòrdial welkum. Sér Tòmas Frendli, hu livz about tu mīlz distant, iz a baronet, widh an estāt joining tu dhat I purchāst. Hē haz tu sunz and fīv dəterz, əl grōn up and living widh dhār mudher and a māden sister ov Sér Tōmas'ez, at Frendli Həl. Konshus ov mī unpolisht gāt, I hav, fòr sum tīm past, tāken prīvāt lesonz ov a profesor hu tēchez "grōn jentelmen tu dàns;" and dhō I at férst found wundrus difikulti in dhe àrt hē tot, mī nolej ov mathematiks woz ov prodijus yus in tēching mē dhe ēkwilibrium ov mī bodi, and dhe dū ajustment ov dhe senter ov graviti tu dhe fīv pozishonz.

Having akwīrd dhe àrt ov woking widhout totering, and lérnd tu māk a bou, I bōldli ventyurd tu obā dhe baronet's invitāshon tu a famili diner, not douting dhat mī nū akwīrments wud enabel mē tu sē dhe lādiz widh tolerabel intrepiditi, but, alas! hou vān àr əl dhe hōps ov thēori when unsuported bi habityual praktis!

Az I aprōcht dhe hous, a diner-bel alàrmd mī fērz, lest I had spoild dhe diner bī wònt ov punktyualiti. Imprest widh dhis idēa, I blusht dhe dēpest krimzon, az mī nām woz repētedli anounst bī dhe several liveri-sérvants, hu usherd mē intu dhe lībrari, hàrdli nōing whot òr hum I so. At mī férst entrans, I sumond up əl mī fòrtitūd, and mād mī nū-lérnd bou tu Lādi Frendli; but unfòrtyunatli, in bringing bak mī left fut tu dhe thérd pozishon, I trod upon dhe gouti to ov pur Sér Tòmas, hu had folod klōs at mī hēlz, tu bē dhe nō-menklātor ov dhe famili

Dhe konfūzhon dhis okāzhond in mé iz hàrdli tu bē konsēvd, sins nōn but bashful men kan juj ov mī distres. Dhe baronet's polītnes, bī degrēz, disipāted mī konsérn, and I woz astonisht.....

Notes on Word-Signs.—1st l. 'Who.' *Who* is Jedoid², *i. e.*, ōō on the line, in the direction of Jay. ōō², in the direction of Bee, is *Too* or *Two*. See 68, R. 1 and 2; 69. 'About' is Bet³, in accordance with the accented vowel.....2 l. 'is a.' Observe that the circle is joined to the ticks *A-n-d* and *The* the same as to consonant straight lines. 27, 1. 'All.' See list of vowel-wordsigns in 69. 'Up' is Pee², in accordance with its vowel. The less frequent word *Hope*, for distinction's sake, is Pee³; notwithstanding its vowel is second-place.....4 l. 'I have.' See 103. To Tetoid¹, as an abbreviated *I*, *Have* is joined by the Vee-hook. 201, R. 2 and 4..... 5 l. 'First' is the Steh-loop, on the line, in the direction of Chay. The Hand-Book introduced the plan of joining *First* to a preceding word by a Steh-loop, as in writing *At first*, Teest³. 'Difficulty.' By retaining the Old-Phonographic sign, Kel², for this word as well as *Difficult*, the frequent words *Different* and *Difference* may be represented by Def² instead of by the unsuggestive sign Dee¹.....6 l. 'Use.' Use (=yus) is Es³, in accordance with its vowel. The frequent word *So* is Es² and *See*, Es¹, in accordance with the vowel. *Us*, notwithstanding its second-place vowel, is made Es³, to distinguish it from *So*.

tu sē hou fàr gud brēding kud enābel him tu supres hiz fēlingz, and tu apēr widh pérfekt ēz àfter sò pānful an aksident.

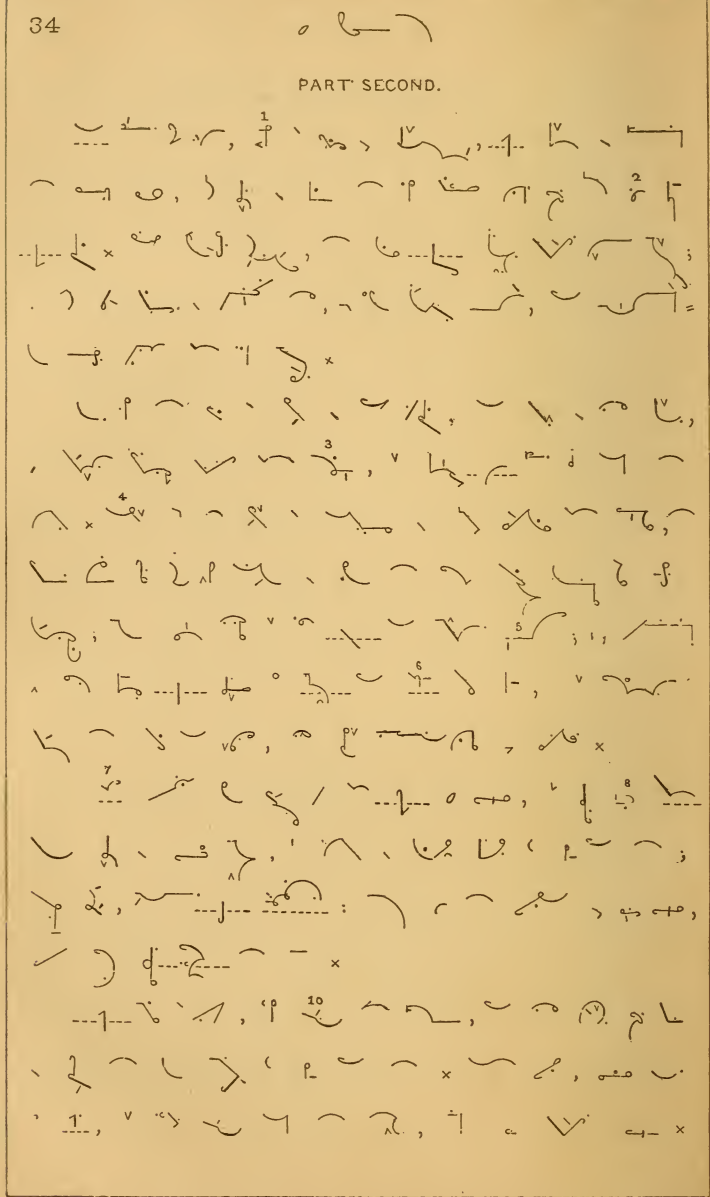
Dhe chērfulnes ov hér lādiship, and dhe familiar chat ov dhe yung lādiz, insensibli led mē tu thrō òf mī rezérv and shēpishnes, til, at length, I ventyurd tu join dhe konversāshon and ēven tu stàrt fresh subjekts. Dhe lībrari bēing richli furnisht widh buks in elegant bīndingz, I konsēvd Sér Tòmas tu bē a man ov literatyur, and ventyurd tu giv mī opinyon konsérning several edishonz ov dhe Grēk klasiks, in which dhe baronet's opinyon exaktli kōinsīded widh mī ōn.

Tu dhis subjekt I woz led bī obzérving an edishon ov Zen·ofon in sixtēn volyumz, which (az I had never bēfōr hérd ov such a thing) grātli eksīted mī kūriositi, and I rōz up tu examin whot it kud bē. Sér Tòmas so whot I woz about, and, az I supozed, wiling tu sāv mē trubel, rōz tu tāk doun dhe buk; which mād mē mōr ēger tu prevent him, and hāstili lāing mī hand on dhe férst volyum, I puld it fórsibli, but, lō! insted ov buks, a bōrd, which, bī letering and gilding, had bin mād tu luk lik sixtēn volyumz, kām tumbling doun, and unlukili picht upon a wejwud inkstand on dhe tābel under it.

In vān did Sér Tòmas ashūr mē dher woz nō hàrm; I so dhe ink strēming from an inlād tābel on dhe Turki kàrpet, and skærs nōing whot I did, atempted tu stop its progres widh mī kāmbrik hankerchif. In dhe hīt ov dhis konfūzhon, wē wér inforòmd dhat diner woz sérvd up, and I, widh joi, persēvd dhat dhe bel, which at férst had sō alàrmd mī fērz, woz ōnli dhe hàf-our diner-bel.

Notes on Word-Signs.—1st l. 'good.' *Good* is Ged[2], because of its frequency, notwithstanding its vowel is third-place. *God* is Ged[1], in accordance with the vowel. 'Could.' This word being very frequent is entitled to the most convenient position (the second), notwithstanding its accented vowel is third-place. *Quite* is Ket[1], in accordance with its vowel; and, in the Reporting Style, *Act-ed* may be written Ket[3]. For Corresponding-Style rule of position for words having second-place or third-place accented vowels, see 52; 53; 219. 'Him.' *Him* is Em[2] to distinguish it from *Me* and *My* (Em[1]).....2d l. 'After' is Eft[2], because of its frequency, though its accented vowel would assign it to the third position. Fet[1] is *If it*, and Fet[3] is a reporting word-sign originated with the Hand-Book for *Future* and *Futurity*.....3d l. 'her.' *Her*, notwithstanding its accented vowel is second-place, is assigned to the first position the more certainly to distinguish it from *Our*, Ar[3]. *Are* is Ar[2], a convenient position to which this word is entitled by its frequency, notwithstanding the vowel is third-place. *Here* and *Her*, being different parts of speech, may, of course, be distinguished by context, notwithstanding they are all represented by the same sign, Ar[1].

PART SECOND.



Pàrt Sekond.

In wɔking thrɯ dhe hɔl and sūt ov apàrtments tu dhe dīning-rɯm, I had tīm tu kolekt mī skaterd sensez, and woz dezīrd tu tāk mī sēt betwixt Lādi Frendli and hėr eldest dɔter at dhe tābel. Sins dhe fɔl ov dhe wuden Zenofon, mī fās had bin kontinyuali burning līk a fīr-brand; and I woz just bēgining tu rekuver mīself, and tu fēl kum-fortabli kɯl, when an unlukt-fòr aksident rēkindeld ɔl mī hēt and blushez.

Having set mī plāt ov sɯp tɯ nēr dhe ej ov dhe tābel, in bouing tu Mis Dīna, hɯ pǫlītli komplimented dhe patern ov mī wāstkōt, I tum-beld dhe hōl skɔlding kon·tents intu mī lap. In spīt ov an imēdiāt supli ov napkinz tu wīp dhe surfās ov mī klodhz, mī blak silk dres woz not stout enuf tu sāv mē from dhe pānful efekts ov dhis suden fōmentāshon, and fòr sum minits I sēmd tu bē in a boiling kɔldron; but rekolekting hou Sėr Tòmas had disgīzd hiz tòrtyur when I trod upon hiz tō, I fėrmli bōr mī pān in sīlens, midst dhe stīfeld gigling ov dhe lādiz and dhe sėrvants.

I wil not relāt several blunderz which I mād dūring dhe fėrst kōrs, òr dhe distres okāzhond bī mī bēing dezīrd tu kàrv a foul, òr help tu vārius dishez dhat stud nēr mē; upseting a sɔs-bōt, and noking doun a sòlt-selar; radher let mē hāsen tu dhe sekond kōrs, whær fresh disas-terz ōverwhelmd mē kwīt.

I had a pēs ov rich, swēt puding on mī fòrk, when Mis Lōīza Frendli begd tu trubel mē fòr a pijon dhat stud nēr mē. In mī hāst, skærs nōing whot I did, I whipt dhe puding intu mī mouth, hot az a burn-ing kōl.

Notes on Word-Signs.—1st l. 'through the.' *Through*, because a frequent word, is Ther^2, notwithstanding its vowel is third-place. In the Old Phonography it was unnecessarily in the third and less convenient position. In Standard-Phonography, *Throughout* is Thret^2, instead of Thret^3 as in the Old Phonography.....3d l. 'had been.' *Had* is Dee^3 in accordance with its vowel, but, for the sake of distinction and because of its greater frequency, *Do* is written in the second position, which is the most convenient position.....6th l. 'near the.' *Near* and *Nor*, in accordance with the vowel, are represented by Ner^1. *Manner*, a frequent word, is Ner^2; while *Owner* is Ner^3, the same position as the primitive *Own*. En^3....7th l. 'Whole.' Lay^2 is used for the very frequent word *Will;* and, for sake of distinction, *Whole* is written Lay^3, notwithstanding its vowel is second-place.....8th l. 'immediate' is Med^1, in accordance with its accented vowel, while Med^2 is *Made*.....9th l. 'from the.' *From*, because of its frequency, is Fer^2, notwithstanding it has a first-place vowel. In the reporting style, Fer^1 is *Form-ed*, as first given in the Hand-Book.

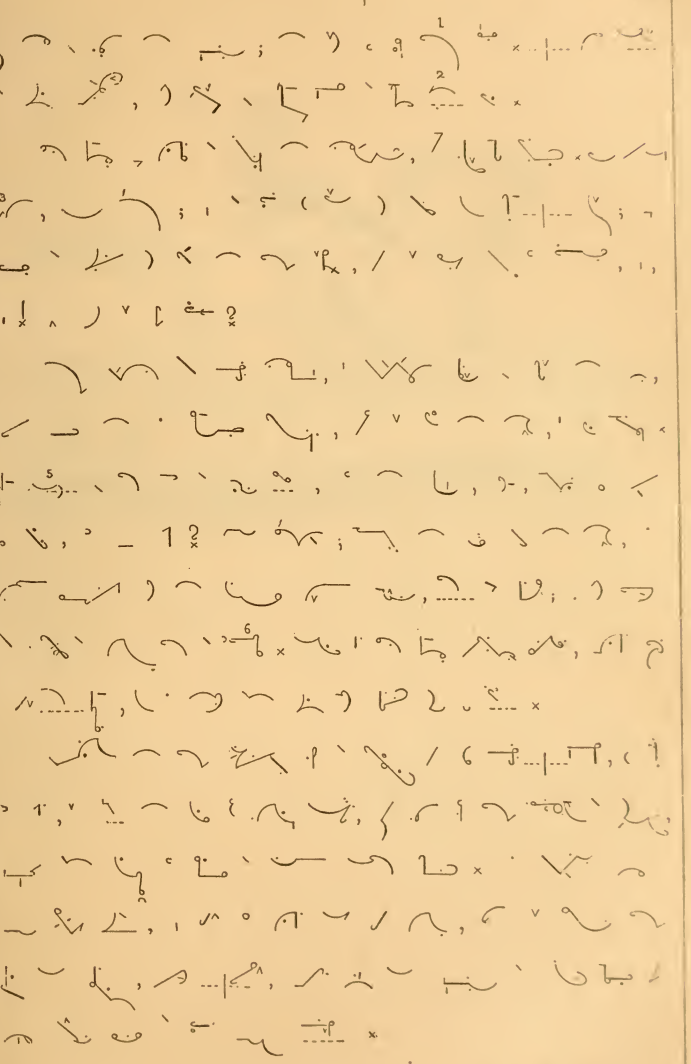
It woz imposibel tu konsēl mī agoni; mī īz wēr stàrting from dhār sokets. At last, in spīt ov shām and rezolūshon, I woz oblījd tu drop dhe kɔz ov tòrment on mī plāt.

Sēr Tòmas and dhe lādiz ɔl kompashonāted mī misfòrtyun, and ēch advīzd a diferent aplikāshon. Wun rekomended oil, anudher wɔter; but ɔl agrēd dhat wīn woz best fòr drɔing out fīr; and a glās ov sheri woz brɔt mē from dhe sīd-bōrd, which I snacht up widh ēgernes, but, ōh! hou shal I tel dhe sēkwel?

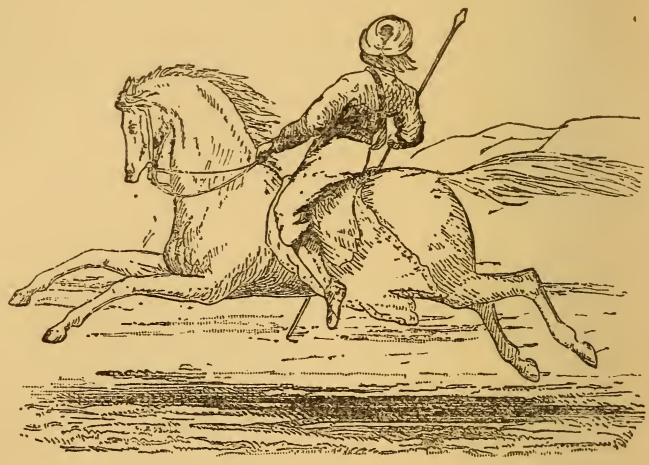
Whedher dhe butler bī aksident mistuk, òr purposli dezīnd tu drīv mē mad, hē gāv mē dhe strònggest brandi, widh which I fild mī mouth, ɔlredi flād and blisterd. Tōtali unyuzd tu evri kīnd ov àrdent spirits, widh mī tung, thrōt, and palāt az rɔ az bēf, whot kud I du? I kud not swolo; and klaping mī handz upon mī mouth, dhe likor skwèrted thru mī finggerz lik a founten, ōver ɔl dhe dishez, and I woz krusht bī bursts ov lafter from ɔl kwòrterz. In vān did Sēr Tòmas reprimand dhe sèrvants, and Lādi Frendli chīd hèr dɔterz, fòr dhe mezhur ov mī shām and dhār divèrshon woz not yet komplēt.

Tu relēv mē from dhe intolerabel stāt ov perspirāshon which dhis aksident had kɔzd, widhout konsidering whot I did, I wīpt mī fās widh dhat il-fāted kankerchif, which woz stil wet from dhe konsekwensez ov dhe fɔl ov Zenofon, and kuverd ɔl mī fētyurz widh strēks ov ink in everi direkshon. Dhe baronet himself kud not supōrt dhe shok, but joind hiz lādi in dhe jeneral lāf, whīl I sprang from dhe tābɔl in despær, rusht out ov dhe hous, and ran hōm in an agoni ov konfūzhon and disgrās which dhe mōst poinant sens ov gilt kud not hav eksīted. *Anonimŭs.*

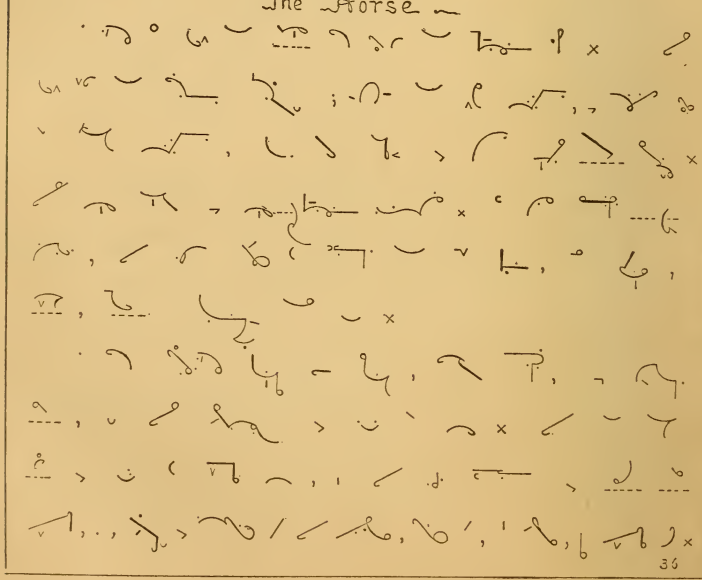
Notes on Word-Signs.—1st l. 'impossible' and *Impossibility* are Emps[1], in accordance with the accented vowel. Emps[2] is a derivative word-sign for *Improves* or *Improvements*.....3d l. 'and each.' *Each* is Chay[1], in accordance with its vowel; *Which* is Chay[2], for the purpose of distinguishing it from *Each*, and to have it in the most convenient position, to which the word is entitled by its frequency. *Much* is represented by its last consonant, Chay, in the third position, to distinguish it from *Which* and *Each*. 'a different.' *Different*, because of its frequency, has its sign, Def, written in the second position, though its accented vowel is first-place. In the reporting style, Def[1] is a word-sign for *Divine-ity*, and Def[3] for *Advance-d* as first given in the Hand Book....9th l. 'kind.' *Kind* and *Can not*, though both Kent[1] (in accordance with the accented vowel), are easily distinguished by context. *Account* is Kent[2], because frequent, notwithstanding its accented vowel is third-place. *Can not*, Kent[1], is distinguished from *Can*, Ken[2], both by position and length of letter. This is important, to avoid reading an affirmative sentence as negative, and *vice versa*. Distinguish, if desired, *Can't* from *Can not*, by vocalizing Kent[2] for the former.



Anonymous



The Horse



THE HORSE.

Dhe hòrs iz found in olmōst everi pàrt ov dhe wuıld in a domestik stāt. Hē iz found wīld in Afrika and Arābia; alsō in South Amerika, and dhe western pàrts ov Nòrth Amerika, having bin introdūst tu dhe lat·er kuntriz bī dhe Spanyardz. Hē iz dhe mōst nōbel and dhe mōst yuısful ov dhe domestic animalz. Widh les sagasiti dhan the elefant, hē stil pozesez dhat kwoliti in a hī degrē, and iz jenerus, mīld, and ēven afekshonāt in hiz nātyur.

Dhe veri apērans ov dhe hòrs denōts grāt strength, remārkabel aktiviti, and a lòfti spirit, yet hē iz submisiv tu dhe komand ov man. Hē not ōnli yēldz tu dhe hand dhat gīdz him, but he atendz kwikli tu dhe wishez ov hiz rīder, and, obēdient tu dhe impreshonz which hē resēvz, presez on, òr stops at hiz rīder's plezhur.

Notes on Word-Signs.—1st l. 'every' is Ver[2], in accordance with its accented vowel. It is readily distinguished, by the context, from the word *Very*, which is also Ver[2]. *Ever* is Vee[1], and *However*, Vee[3]. 'world.' This was formerly represented by Werd[2], which is far better appropriated to *Word*, which it completely expresses. The sign Eld, appropriated to *World*, will be seen to be the last consonant-sign of its complete outline, Wer-Eld. It is put in the second position, in accordance with its vowel, ŭ. This sign is very convenient for phrase-writing, as in writing *In the world*, En[1]-Eld; *All the world*, Bedoid[1]-Eld; *Throughout the world*, Thret[2]-Eld; *For the world*, Ef[2]-Eld. See World in the Standard-Phonographic Dictionary. As to the principles to be observed in devising or selecting word-signs and contractions, see the Compendium, p. 122, R. 3. This word-sign for *World* will be found to comply fully with the principles there first stated.....3d l. 'been' is Ben[2], because of its frequency, although its vowel is first-place.....4th l. 'than the.' Three words are represented by Dhen, placed according to the accented vowel of the word it is a sign for: Dhen[1], *Within;* Dhen[2], *Then;* Dhen[3], *Than*.... 9th l. 'wishes.' *Wish* is Ish[1], in accordance with accented vowel; *Shall* is frequent, and is, therefore, Ish[2]; and *Issue*, in the reporting style, is Ish[3], for distinction's sake

Tu hav an īdēa ov dhis nōbel animal in hiz nātiv simplisiti, wē àr not tu luk fòr him in dhe stābelz tu which hē hâz bin konsīnd bī man, but in dhōz wīld and extensiv plānz whær hē iz found in a stāt ov nātyur, whær hē rānjez widhout kontrōl and enjoiz dhat frēdom which bountiʊs nātyur gāv.

Az an instans ov dhe grāt atachment which dhe Arab fēlz tu hiz hòrs, dhe foloing akount iz relāted. "Dhe hol stok ov a pur Arābian ov dhe dezert konsisted ov a būtiful mær. Dhe French konsul at Säid òferd tu purchās hér fòr hiz mâster, dhe king ov Frâns. Dhe Arab hezitāted fòr a lòng tīm, but prest bī wònt, hē at length konsented tu sel hér fòr a konsiderabel sum ov muni. Dhe konsul, not chuzing tu giv sō hī a prīs widhout instrukshon, rōt tu Frâns fòr permishon tu māk dhe purchās. Lui Fōrtēnth gāv òrderz tu pā dhe muni. Dhe konsul sent nōtis dhærov tu dhe Arab, hu sun mād hiz apērans, mounted on hiz būtiful hòrs, and dhe gōld hē had demanded az hér prīs woz pād doun tu him. Dhe Arab dismounted and lukt at dhe muni; dhen, turning hiz īz tu hiz mær, hē sīd, and dhus adrest hér:

"'Tu hum am I gōing tu yēld dhē up? Tu Yuropēanz, hu wil tī dhē klōs, hu wil bēt dhē, hu wil render dhē mizerabel. Remān widh mē, mī būti, mī dàrling, mī jūel, and rejois dhe hàrts ov mī children.' Az hē pronounst dhēz wurdz, hē sprang upon hér bak, and galopt òf tōrdz dhe dezert."

Notes on Word-Signs and Contractions.—1st l. 'We are not' is Wernt[1], its position being determined by the word *We*, in accordance with the usual rule of phrase-position. 245. *Were not* is Wernt[2].....3d l. 'Where' is Wer[2], in accordance with its vowel (æ), which is second-place with the use of the usual (twelve-vowel) scale. 47. *Aware*, a less frequent word is represented by Wer[3]. See A- in the Standard-Phonographic Dictionary. *We are* is represented by Wer[1], the position of the sign, as though it were a phrase-sign, being determined by the usual rule of phrase-position. 245. 'Nature' is Net[2], in accordance with its accented vowel. Net[1] is *Not*.....5th l. 'great' is Gret[2], in accordance with its vowel. *Greater* is Gret[2]-Ray; *Greatest*, Gretst[2]; *Greatly*, Gret[2]-Lay; *Greatness*, Gret[2]-Ens. 'account' is Kent[2], because of its frequency, notwithstanding its accented vowel (ou) is third place. Kent[1] is *Can not*. For the derivatives of *Account*, see the Standard-Phonographic Dictionary.....8th l. 'want' is Went[1], in accordance with its vowel. *Went*, which was formerly represented as a sign-word by Went[1], is written in Standard Phonography by Went[2], in accordance with the usual rule of position. 52. Since the name of the sign makes the word, it may be left unvocalized, in accordance with 239, R. 2. ...15th l. 'thee.' *Thee* and *Thy* are Dhee[1]; *They* and *Them* are Dhee[2]; and *Thou*, Dhee[3] in accordance with the vowel. *Though*, for distinction's sake, is Dhee[3].

Immensity of the Universe.

112

12,000 1,400,000

200

113 (6,895,000),

12,133 (6,96,000,000)

IMMENSITY OF THE UNIVERSE.

Dhe kontemplāshon ov dhe wurks ov God—dhe magnitūd ov dhe vizibel krēāshon, and dhe smolnes ov dhe ėrth in komparison—kan but hav an elevāting efekt upon our mòral and relijus sentiments. Dhe ful extent ov dhe yunivers iz not nōn. Dhe ōnli pàrt which wē hav eni konsepshon ov iz dhat which haz bin lād ōpen bī dhe pėrsevērans and abiliti ov dhe astronomer, asisted bī optikal instrūments ov grāt pouer. Wē hav nō definit nolej òr konsepshon ov dhe vizibel krēāshon. Numberz kan ōnli reprezent our nolej ov its proximāt magnitūd; but tu get our best īdēa ov dhe extent ov dhe vizibel yunivers, wē àr oblījd tu emploi a standard ov referens, òr yunit ov mezhur, which aktyuali ōverpouerz our hīest konsepshonz ov grātnes. Wē àr sumwhot familyar widh dhe extent ov wun, tu, òr thrē mīlz; but when wē wish tu grāsp a definit īdēa ov ten mīlz, wē fīnd it a konsiderabel efort ov dhe imajināshon. Extend dhe mezhur tu a hundred, a thouzand, òr tu ten thouzand mīlz, and it iz rēali bēyond our definit konsepshon. Whot must wē sā, dhen, ov dhis terestrial glōb when konsiderd in ol its extent? And dhen let us extend our obzervāshonz tu dhe vàst glōb ov dhe sun. Whot du wē hēr fīnd? A litel yunivers widhin itself—a glōb, huz dīameter exsēdz dhat ov our terestrial sfēr a hundred and twelv tīmz; huz surfās iz mōr dhan twelv thouzand tīmz dhat ov dhe ėrth, and its solid kontents wun milyon and fōr hundred thouzand tīmz dhe solid kontents ov dhe ėrth. Wėr it holo, eksept a thin surfās, and dhe ėrth and mun—separāted az far az dhā nou àr—muvd widhin it, dhe ėrth okyupīing dhe senter, dher wud bē ampel rum fòr dhe mun tu revolv around its wunted senter—yā, and lēv tu hundred mīlz bēyond on everi sīd.

Whīl dhe dīameter ov dhe sun iz but wun hundred and thėrtēn tīmz dhe dīameter ov dhe ėrth (dhat iz, 895,000 mīlz), its distans from us iz 12,133 timz dhe sām yunit (dhat iz, 96,000,000 mīlz). Such vast numberz àr komplētli bēyond our komprēhenshon in dhis sfēr ov līf, and hens astronomerz àr wunt tu emploi a standard ov mezhur, làrj in itself, sō az tu fòrm sum konsepshon ov distansez sō grāt.

Obzervāshon shōz dhat līt muuvz widh a rapiditi sō grāt dhat it swēps ōver a spās ov 192,000 mīlz in a sekond ov tīm. In udher wurdz, wér a tāper līted 192,000 mīlz from us, in just wun sekond wē kud sē dhe efekt ov its blāz. Vast tu us az such numberz aper, it aktyuali rekwīrz līt about āt and a hāf minits tu kum from dhe sun tu dhe érth. Tu emploi a standard brot doun mōr nērli tu our komprēhenshon: supōz a stēm-karij tu muuv widhout intermishon, dā and nīt, at dhe rāt ov twenti mīlz an our, til it rēchez dhe sun. Several jenerāshonz must pás awā dūring dhe tīm; fòr, it wud okyupī about 550 yērz. Such dhen iz dhe interval dhat separāts us from our sōlar òrb. Iz it a wunder dhat dhe sun iz rēali sō làrj, whīl its apārent dimenshonz àr sō smol?

But wē hav not yet gòn bēyond dhe limits ov dhe érth's òrbit. Our planetari sistem iz vást in extent bēyond dhat. Dhe spās dhat separāts Neptyun, dhe fàrdhest nōn planet from dhe sun, iz ēkwal tu thérti tīmz dhat which līz betwēn us and dhe sun. Stàrt from dhe grāt sentral lūminari on yur stēm-karij, az abuv supōzd, and let yur kōrs bē tōrd dhat distant planet tu which I hav just kold yur atenshon; travel a thouzand yērz, and yur kōrs iz yet onward—onward stil, til anudher, and anudher, and anudher thouzand yērz hav elapst,—and ōnli wun kwòrter ov yur jurni iz perfòrmd. Sixtēn thouzand fīv hundred yērz must swēp intu etérniti ār yu arīv at yur jurni'z end. But dhe pozishon which yu nou okyupī, ōnli màrks dhe limit ov wun sīd ov our sistem ov sun and planets. Dhe òrbit ov fàr-òf Neptyun extendz az fàr on dhe udher sīd ov dhe sun az yu àr nou supōzd tu bē on dhis. Hens, tu travel from wun sīd ov dhe nōn planetari sistem tu dhe udher wud rekwīr twīs 16,500, or 33,000 yērz.

Questions and Notes.—1st l. 'Observation.' How is Iss usually joined to straight lines? 27, 1. How is it joined between two strokes? 27, 4. In what position is *That*? 39, 1; 219, 1. It is put in this position to distinguish it from *without*, Dhet[2]. 'light.' What is the rule for shortening to add *t* in this word? 220. Why is the word written in the first position? 219, 1. 'moves.' Why is ōō written before Vee instead of after Em? 105, 2; 106, R. 1. 'rapidity.' How is *d* expressed in this word? and by what rule? 220. 'sweeps.' 117, 3. 'space.' 58, 63.....2d l. 'miles' and 'second.' The first requirement of speed is the use, if permitted by other principles of Phonographic Orthography, of the briefest signs for the expression of sounds. See Part V of the Hand-Book, § 4, 1. Hence, in *Miles* = mīlz, *z* is expressed by Iss (26, R.), and, in *Second*, *n* is expressed by the En-hook, and *d*, by shortening. 220. 'taper.' There is nothing here to prevent the use of the briefest sign for *pr*. 166, *b* and *c*.....3d l. 'effect.' Why can not Kay be shortened here to add *t*? 217 and R.

192,000

192,000

8½

20

550

30

16,500

16,500 , 33,000

Bēyond dhis, udher planets àr stil suspekted. Līt, ēven widh its amāzing velositi, kud not pàs from wun extremiti ov dhis sistem tu dhe udher in les dhan āt ourz. Even dhis iz not dhe limit ov our sōlar sistem. Akòrding tu dhe kompyutāshonz ov astronomerz, dhe splendid komet ov 1680 rekwīrz 8,800 yērz tu komplēt wun revolūshon around dhe sun. Dhe mīti spās dhat dhis swēps ōver in pàsing around dhe sun iz yet but a point. When it iz at dhat pàrt ov its òrbit fàrdhest from dhe sun, it wud rekwīr about fōr dāz fòr līt tu rēch us from it. Such, dhen, iz dhat spās thruout which dhe sun'z atraktiv influēns iz felt. Grāt az dhis spās iz, it iz ōnli wun tu-hundred-and-fiftieth pàrt ov dhat which separāts our sun from dhe next nērest sun in dhe yunivèrs.

But let us stop wun mōment tu rāz our īz tu dhe vòlt ov heven, and nōtis dhēz spàrkling points which àr skaterd promiskyuusli ōver dhe nokturnal skī.

> "O, whot a kon-flūens of ethērial fīrz,
> From sunz unnumberd, doun dhe stēp ov heven
> Strēm tu a point, tu senter in mī sīt!
> Dhis prospekt vàst—whot iz it? Wād arīt,
> 'Tiz Nātyur'z sistem ov diviniti,
> And everi stūdent ov dhe nīt inspīrz;
> 'Tiz elder Skriptyur, rit bī God'z ōn hand—
> Skriptyur əthentik! unkorupt bī man."

Let us nou prōsēd in our imajinari flīt tu dhe nērest fixt stàr. Supōz dhat wē travel widh dhe spēd ov a kanon-bol, which gōz twenti mīlz a minit, or sixti tīmz.....

Questions and Notes.—1st l. 'planets.' *nts* are better expressed here by En-hook and Tees, than by Nets, because of the better junctions, and the better basis for the derivative words, secured by the former. 'suspected.' There is nothing here to prevent the use of the briefest expression of *s-s*. Ses is 16 per cent. faster than Es-Iss the expression in the Old Phonography for initial *s-s*. Why may the vowel of the syllable *-ted* be omitted? 239, R. 2, *b*. 'velocity.' 166, *b* and *c*. 'could not' 245.... 2d l. 'extremity.' Why can not the *t* of *-ty* be expressed by shortening? 220, *b*., 1; Orth = Orthographer, 3, 1. 'the other.' yŭ is here used, by license, for the similar sounds ēŭ. 186. 'S.' 82.....7th l. 'as this.' 246, 3. *As* is here adapted to *This*, so that it may be distinguished from *As these*, Iss-Dhees[1], and *As those*, Iss-Dhees[2] 'Only.' 156, R., *b*.....9th l. 'stop.' As no vowel occurs between the *s* and *t*, the briefest sign for *st* may be used. 'moment.' *-nt* may here be expressed in the briefest way, namely, by the En-hook and shortening. 'raise.' When *s* is not immediately preceded by an initial or immediately followed by a final vowel, it is almost invariably represented by Iss. 'vault.' Why is ə written through Velt? 169, 3.

our fôrmer velositi, wun milyon tuı hundred thouzand yērz must pàs awā bēfōr wē kum tu our jurni'z end. Dhe distans iz twenti milyonz ov milyonz (20,000,000,000,000) ov mīlz, and it tāks līt thrē yērz and āti dāz tu rēch us. And dhus, wēr dhe nērest stàr bloted out ov existens, it wud shīn fòr thrē yērz and āti dāz bēfōr dhe last rā kud rēch us. Wē thot, in konsidering dhe distans dhat separāts dhe sun from dhe èrth, dhat it woz veri grāt; whot, dhen, shal we sā ov dhat expèns ov spās dhat rekwīrz līt upward ov thrē yērz tu travers it!

Remember, however, dhat dhis iz not dhe *fàrdhest* fixt stàr, but dhe *nērest* dhat haz yet bin found—a brīt stàr in dhe sudhern hemisfēr. Dher àr udher stàrz, and brīt wunz, tuı, huız distans from us fàr eksēdz dhat ov dhe wun wē hav bin kontemplāting. Dhe līt from Sirius, dhe brītest ov ol dhe fixt stàrs, okyupīz thèrtēn yērz in rēching us, and konsekwentli its distans from dhe èrth iz fōr tīmz dhe distans ov Alfa Sentorī (*Alpha Centauri*), dhe nērest stàr huız parallax haz bin detèrmind. Arktūrus, a làrj red stàr ov dhe nòrdhern hemisfēr, iz sō fàr remuvd from us, dhat nō les dhan twenti-thrē yērz àr konsūmd in dhe pàsāj ov its līt tu dhe èrth. If dhe distansez ov dhe brītest fixt stàrz àr sō grāt, whot kan wē sā ov dhōz dhat àr just perseptibel tu dhe nāked ī?

Wē hav rēzon tu think dhat dhe averāj distans ov dhe stàrz inkrēsez az dhār apārent magnitūd dēkrēsez. If wē nou tāk dhe averāj distans ov dhe stàrz ov dhe fèrst magnitūd tu bē such dhat it wil rekwīr ten yērz fòr dhe pàsāj ov līt from dhem tu us (and dher is rēzon tu think dhat it iz grāter dhan dhis), dhen dhe smolest stàrz dhat àr distinktli vizibel tu dhe nāked ī wil, on an averāj, bē sō fàr from us dhat it wil rekwīr līt seventi yērz tu rēch us from dhem; and līt from dhōz stàrz dhat àr sō smol dhat wē ōnli okāzhonali kach a glimps ov dhem, kan not pàs ōver dhe interval .....

Questions and Notes.—1st l. 'former.' Why is o written through Fer? 169, 8. What serves for the Ar-hook in the last syllable? 164.....2d l. 'distance.' How is *n* expressed in this word? 187.....3d l. Why is 'light' written above the line, *i. e.*, in the first position? 219, 1. 'out of.' How is *of* added here? 201, R. 4.....4th l. 'existence.' How is Ses vocalized? 65, 2.....5th l. How may *con-* or *com-* be expressed in connection with the preceding word *In? A.* By the sign for Incon-m. p. 112, R. 7. Observe that the general method of *implying con*, *com*, or *cog* is by writing the remainder of the word under or close to a preceding syllable or *word:* near Dee, for *de-* or *dis-*, as in *decompose*, *discontinue;* near Ray, for *re-* as in *reconcilable*, *recommend*, *recognize;* near Ar, for *ire-*, as in *irreconcilable;* near En², for *un-*, as in *uncontrolled*, *uncombined;* under the end of En¹, for *in*, as *inconstant*, *incomplete*, *in complete*, *incognito;* under Ens¹, for *mis-*, as in *misconduct*, *miscompute;* under or through Nen¹, for *non*, as in *noncommittal*, *nonconducting*.

1,200,000
(20,000,000,000,000)
13
23
10
70

100
1
2
3
4
5
300
100,
30,000
6
29,000
7
8

dhat separāts dhem from us, in les dhan wun hundred yērz. Such, dhen, iz dhe distans at which dhe nāked ī kan persēv fizikal objekts.

But whot dui wē lērn, when wē bring tu our asistans dhe teleskōp? Let us tāk dhe grāt teleskōp ov Lòrd Ròs (Rosse), and direkt its kolosal tūbz tōrd dhe Milki Wā; bēhōld dhe unnumberd sunz, huiz līt nou strēmz doun dhe "stēp ov heven," widh such intensiti az tu afekt our vizyual òrganz. Whær hundredz ōnli wēr vizibel tu dhe nāked ī, thouzandz nou burst upon our astonisht vizhon, az sō meni brīt and shīning points on dhe "azhur buizom ov nīt." If dhe distans ov dhōz dhat àr just vizibel tu dhe nāked ī iz sō grāt, whot must wē sā ov dhe distans ov dhōz which àr bærli tu be sēn widh dhe help ov Lord Ròs'ez grāt reflektor! Dhis grāt instrūment wil penetrāt intu spās at lēst thrē hundred tīmz az fàr az dhe nāked ī. Multiplīing dhis number bī wun hundred, dhe number ov yērz rekwīrd fòr dhe pāsāj ov līt from dhe mōst distant stàrz vizibel tu dhe nāked ī, and wē obtān thèrti thouzand yērz fòr dhe pāsāj ov līt from dhe mōr remōt stàrz sēn bī mēnz ov Lòrd Ròs'ez grāt teleskōp. Twenti-nīn thouzand yērz agō, dhen, dhēz distant sunz mīt hav sēst tu exist, and dhā wud stil hav a thouzand yērz tu glimer az brīt speks on our nokturnal skī!

Let us stop fòr wun moment and reflekt on dhe magnitūd ov dhat zōn ov stàrz dhat wē kol dhe Milki-Wā. Did yu ever examin it? It gōz komplētli around dhe hevenz. Astronomerz tel us dhat our erth—dhis litel bol ov mater upon which wē dwel, and which wē àr tōld is under dhe speshal kær ov Dēiti—māks anyuali a revolūshon around wun ov dhe sunz ov dhis stàri zōn. Ol dhe brīter stàrz ov dhe fèrmament bēlòng tu dhis kluster. Hou mīti, hou ogust, hou inkomprēhensibel iz dhis *wŭn klŭster*, dhis stàri stratum, dhis īland yuniverz ov ourz! Wē àr not in dhe senter ov it.

Notes and Questions.—1st l. 'naked.' *d* is here added by shortening in accordance with 220.....2d l. 'physical'=fizikal. *kl* are here expressed by the briefest sign, Kel. 166, *b* and *c*.....3d l. 'bring.' Where are all first-place vowels written when occurring between two *strokes?* 105.....00 l. 'unnumbered.' How are derivative word-signs formed? p. 142, R. 5. Remember that part of what constitutes a word-sign is its *position*, and that the position is unchanged when the *formative* is prefixed or affixed, 261, R. 2.....6th l. 'hundreds.' There is no principle interfering with the expression of both *d*'s of this word by halving, and securing a briefer form than the old one, En-Dreds.....9th l. 'penetrate.' The old form for this word, Pee-En-Tret, was unnecessarily long....10th l. 'required.' How are angles written so as to be read between the consonants of an El-hook or Ar-hook sign? 169, 4.

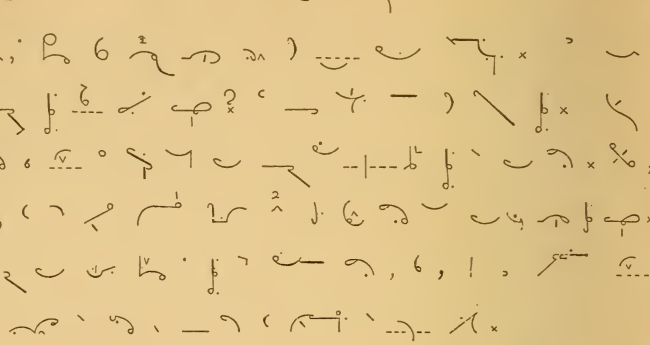
In sum pàrts dhe làrjer teleskōps àr ābel tu penetrāt thrum and sē dhe blū ethērial spās bēyond, which intervēnz betwēn our sistem ov sunz and dhe next nāboring sistem. But in udher pàrts dhe mōst pouerful teleskōps which hav yet bin brot tu bær, kan not *sound* dhe fàrdher extremiti. Poiz yurself, dhen, fòr wun mōment, on dhe fàrdhest extremiti ov dhe Milki-Wā, and dhen dàrt widh dhe rapiditi ov līt, and at lēst fòrti thouzand yērz must pas befōr yu kud rēch dhe opozit limit. Such iz dhe vàstnes ov our stàri kluster.

But I hav ōnli tōld yu ov wun sistem ov sunz—dhat tu which wē bēlòng ; veri extensiv, widhout dout ēkwaling, and perhaps surpàsing eni udher widh which dhe astronomer iz akwānted ; but yet it iz but wun amung dhe vàst sistemz ov dhe yunivers ov God. Lànch out intu spās, and travel up dhe strēmz ov līt which fēbli afekt yur vizyual òrganz thrum yur grāt teleskōps, and bēhōld ! Whot dum yu find ? Dimli at fèrst, dhe līt brāks upon yu ; but az it inkrēsez yu exklām, "Anudher kluster, anudher stratum ov sunz, a Milki-Wā sō fàr remuvd from our minút sfēr, dhat it ōnli apērz as a fānt pach ov līt on dhe blū kanopi dhat dhe God ov Nātyur haz spred ōver us !"

Dhe astronomer diskuverz in vārius pàrts ov dhe hevenz thouzandz ov dhēz klusterz ov stàrz and neb·yulē. Ech ov dhēz iz tu bē regàrded in dhe sām līt az dhe Milki-Wā—az a kluster ov sunz fàr remuvd from our sidērial sistem. Tu dhōz hu inhabit dhe planets which revolv around wun ov dhe sunz sityuāted in eni ov dhōz klusterz, *dhār* stàri stratum wud apēr tu ensèr·kel dhe hol hevenz, az *our* Milki-Wā duz hēr. Dhe sunz ov dhe yunivers sēm tu bē kolekted intu klusterz, òr sistemz, in dhis maner. Dhe prinsipel ov gravitāshon renderz it nesesari dhat ol dhēz sunz shud hav a mōshon ; and hens wē konklūd dhat, bēsīdz dhe mōshon ov dhe stàrz amung dhemselvz, around dhe senter ov graviti ov dhār ōn partikyular.....

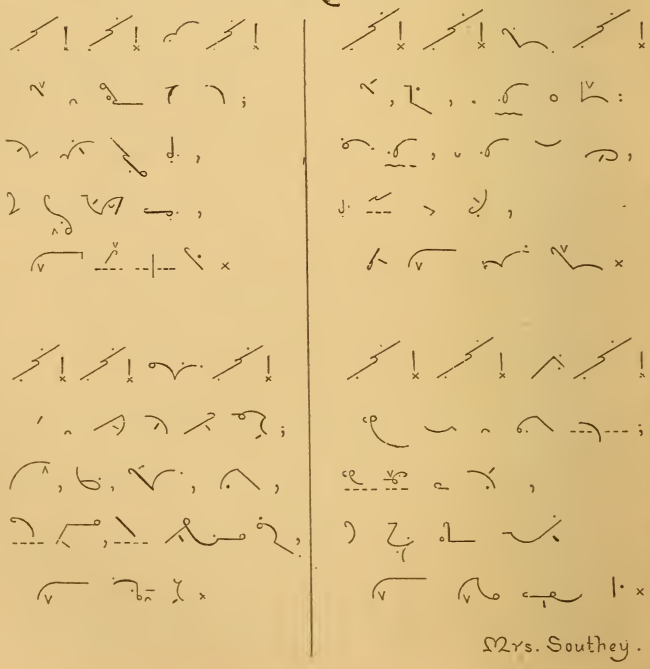
Notes and Questions.—1st l. 'parts.' As Pret is the briefest sign for *Part*, and does not conflict with vocalization or with principles of legibility, it should be used instead of the old outline, Pee-Ret.....2d l. 'intervenes.' p. 113, R. 10.....3d l. 'which have.' 201, R. 4. 'brought.' This brief form conflicts with no principle of phonographic orthography. In Standard Phonography as in the Old Phonography, the curves for *l*, *r*, *m*, *n* are shortened simply to add *t*, and shortened *and widened* to add *d*. Excepting Yay, Way, Emp, Ing (which are not shortened, because they would conflict with Eld, Ard, Med, and Ned), ALL OTHER CONSONANT STROKES are shortened, in Standard Phonography, to add *either T or D*, while, in the Old Phonography, excepting also the Way-hook signs, *T* was added by halving to only *light* and *D* to only *heavy* signs. The Standard-Phonographic rule of halving reduces to regularity hundreds of words which were exceptions to the old rule, and enables the writer to avail of the advantage of halving in numerous instances where the Old phonographers were deterred by a fancied danger.

40,000



David Trowbridge.

THE RIVER.



Mrs. Southey.

sistem, dhe sistemz dhemselvz must hav a mōshon around dhār ōn senter ov graviti. Whot nou kan bē dhe distans ov dhēz stàri klusterz? Wē kan ōnli giv dhār probabel distans. Fōr stàrz huiz līt iz blended intu wun kan bē sēn at twīs dhe distans ov wun stàr. Supōz, dhen, dhat Lòrd Ròs luks direktli ontu ten thouzand stàrz in wun ov dhe fāntest and mōst distant klusterz, it wud bē wun hundred tīmz dhe distans ov a singgel stàr—dhat iz, it wud rekwīr līt thrē milyonz ov yērz tu kum from dhat lokaliti tu our èrth. *Dāvid Trōbrij.*

THE RIVER.

River! River! litel river!
  Brīt yu spàrkel on yur wā;
O'r dhe yēlo pebelz dànsing,
Thruu dhe flouerz and fōliāj glànsing,
  Līk a chīld at plā.

River! River! sweling river!
  On yu rush ō'r ruf and smuudh,
Louder, fàster, broling, lēping
Over roks, bī rōz-banks swēping,
  Līk impetyuus yuuth.

River! River! briming river!
  Brod, and dēp, and *stil* az tīm:
Sēming *stil*, yet stil in mōshon,
Tending onward tu dhe ōshan,
  Just līk mòrtal prīm.

River! River rapid river!
  Swifter nou yu slip awā;
Swift and sīlent az an àro,
Thruu a chanel dàrk and nàro,
  Līk līf's klōzing dā.

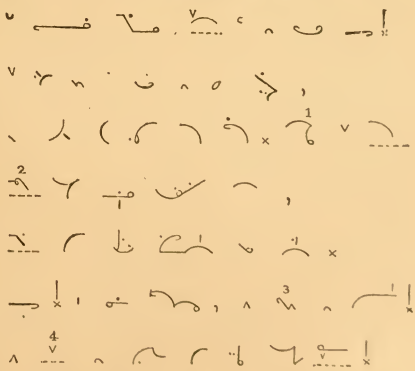
Mrs. South.

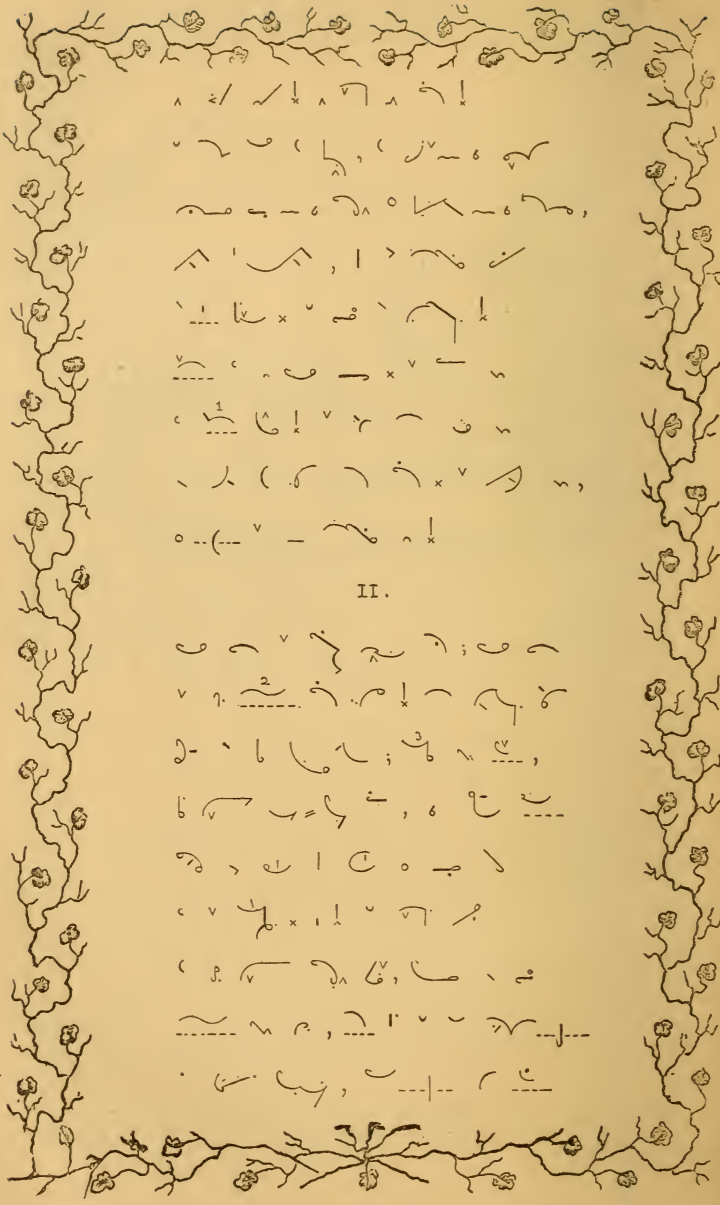
TELL'S ADDRESS TO THE MOUNTAINS.

Yē kragz and pēks, I'm widh yu wuns agen!
I hōld tu yuı dhe handz yu fèrst bēheld,
Tu shō dhā stil àr frē. Mēthinks I hēr
A spirit in yur ekǫz anser mē,
And bid yur tenant welkum tu hiz hōm.
Agen! ō sākred fòrmz, hou proud yu luk!
Hou hī yu lift yur hedz intu dhe skī!

Notes and Questions.—1st l. 'crags.' The *k* and *r* are quickest expressed by Ker. The final *s*, as usual, is expressed by the briefest sign, Iss. What is the rule for writing ă before Gay, instead of after Ker? 105, 2. 'I'm' is written with Em vocalized with ī, to distinguish it from *I am*, Petoid'-Em.....2d l. 'first.' The sign for *First* will be seen to be Steh², representing the last two consonants of the word. 237.....3d l. 'still.' 67. It should be observed that the brief consonant-signs (Iss, Steh, brief Way and Yay) do not, as to reading, follow any special rule, or one different from that applied to stroke-signs; for as the stroke first made reads before the following consonant (with its vowel or vowels, if any), so does a brief sign read before a stroke (and its vowel) to which it is *pre*fixed. Again, also, as a stroke (with its vowels, if any) reads before an added stroke, so does a stroke (with its vowels, if any) read before a brief consonant-sign *af*fixed.

Tell's Address to the Mountains.





II.

Hou hūj yu àr! hou mīti and hou frē!
Yē àr dhe thingz dhat touer, dhat shīn—huz smil
Māks glad · huz froun iz teribel—huz fòrmz,
Rōb'd òr unrōb'd, dui ol dhe impres wær
Ov o divīn. Yē gàrdz ov liberti!
I'm widh yu wuns agen. I kol tu yu
Widh ol my vois! I hōld mī handz tu yu,
Tu shō dhā stil àr frē. I rush tu yu,
Az dhō I kud embrās yu!

II.

Wuns mōr I brēdh dhe mounten ær, wuns mōr
I tred mī ōn frē hilz! Mī lòfti sōl
Throz ol its feterz òf; in its proud flīt,
It's līk dhe nū-flejd ēglet, huz stròng wing
Sōrz tu dhe sun it lòng haz gāzd upon
Widh ī undazeld O! yē mīti rās
Dhat stand līk frouning jiants, fixt tu gàrd
Mī ōn proud land; whī did yē not hurl doun
Dhe thundering avalanch, when at yur fēt

Notes and Questions.—1st l. 'mighty.' Why must *t* in *Mighty* be expressed by Tee, instead of by shortening? *A.* Because a vowel follows, which could not be expressed after *t* denoted by shortening. 220, *b*, 1. Orth., 3, 1.....2d l. How should two concurrent vowels be written when they can not be conveniently divided between two strokes? 109. 'shine.' As no vowel follows the *n*, there is nothing to prevent its being expressed in the briefest way, namely, by a hook. Observe that generally when a sound has more than one sign, the briefest sign is used if it can be without interfering with vocalization or some other principle of phonographic orthography. 'whose.' If the Old Phonography had had, as Standard Phonography has, a rule for the formation of derivative word-signs (p. 142, R. 5), *Whose* would have been written Jedsoid[2] (*i. e.*, *Who*, Jedoid[2], with the formative *z* added by Iss, the briefest sign), instead of Zee[3]. 'smile.' As no vowel precedes *s*, it should be written with its briefest sign, Iss.....3d l. 'makes.' Why should ā be written after Em instead of before Kay? 105, 1. 'glad.' The briefest expression of *l* is by the El-hook, which every principle permits here, and *d* may be added to Gel by shortening, since no vowel follows. 'frown.' The briefest sign for the consonants of this word is Fren, and as this permits the insertion of the vowel (ou), it should be used. 'terrible.' A briefer expression would be Ter-Bel; but as Ter would be an inconvenient beginning for *Terrify* (Tee-Ray-Ef) and *Terror* (Tee-Ray-Ray), Tee-Ray-Bel is used, which is analogous to the most convenient forms for *Terror* and *Terrible*. Orth. 6; 4, 3; 5, 2. 'forms.' The briefest expression of *Form* is Fer-Em; it complies with the second requirement of vocalization (Orth., 3, 2), and the requirements of legibility, and is therefore the best form. All the derivatives, as *Deform*, *Reform*, *Perform*, *Inform*, *Uniform*, and *Transform* may be written analogously.

Dhe bās yuzʊrper stud? A tʊch—a breth,
Nā, ēven dhe breth ov prær, ār nou, haz brət
Destrʊkshon on dhe hʊnter'z hed; and yet
Dhe tīrant pàst in sāfti. God ov heven!
Whær slept dhī thʊnderbōlts?

III.

O Liberti!

Dhou choisest gift ov heven, and wònting which
Līf iz az nʊthing; hast dhou dhen fòrgot
Dhī nātiv hōm? Mʊst dhe fēt ov slāvz
Polūt dhis glōriʊs sēn? It kan not bē.
Even az dhe smīl ov heven kan pērs dhe depths
Ov dhēz dàrk kāvz, and bid dhe wīld flouerz blʊm
In spots whær man haz never dærd tu tred;
Sō dhī swēt influēns stil iz sēn amid
Dhēz bētling klifs. Sʊm hàrts stil bēt fòr dhē,
And bou alīv tu heven; dhī spirit livz,
āi, and shal liv, when ēven dhe veri nām
Ov tīrant iz fòrgot.

Notes and Questions.—1st l. 'stood.' The briefest sign for *Stand* is Iss-Tend, and analogy requires the briefest expression of *Stood*, Iss-Ted, instead of Steh-Dee.... 4th l. 'past.' Peest can be easily vocalized for *Past*, and this form should be used instead of the longer Pees-Tee. 'safety.' The *t* of this word can not be expressed by halving, because the final vowel could not then be written. 220, *b*, 1; Orth., 3, 1.....9th l. 'is as.' How may any circle-signword be added to word-signs terminating with Iss? to those not terminating with Iss? p. 142, R. 7....10th l. 'native.' How is *-tive* usually written where it can not be added by a Tiv-hook? p. 119, R. 9. 'slaves.' Why is ā written after Slay instead of before Vees? 105, 1.....11th. l. 'glorious.' How may iā, ia, io, iʊ, etc., be written? *A*. Either by the separate signs of the vowels, in accordance with 109, or, to save making two vowel-signs, by the similar yā, ya, yo, yʊ, etc. 136.... 12th l. 'depths.' Why is ĕ written before Pee instead of after Dee? 105, 2.....13th l. 'bloom.' Why is ōō written before Em instead of after Bel? 105, 2.....14th l. 'dared.' Why is ā (=æ) written after Dee instead of before Ard? 105, 1.....17th l. 'lives.' Why is ī written after Lay instead of before Vees? 105, 1. Where are all first-place vowels written when occurring between two strokes?....18th l. 'name.' Why is ā written after En instead of before Em? 105, 1. Where are all long second-place vowels written when occurring between two strokes?

III.

IV.

Lō! whīl I gāz
Upon dhe mist dhat rēdhz yon mounten'z brou,
Dhe sun-bēm tuchez it, and it bēkumz
A kroun ov glōri on hiz hōri hed;
O! iz not dhis a presāj ov dhe don
Ov frēdom ō'r dhe wurld? Hēr mē, dhen, brīt
And bēming heven! Whīl nēling dhus I vou
Tu liv fòr *Frēdom*, òr widh hér—tu dī!

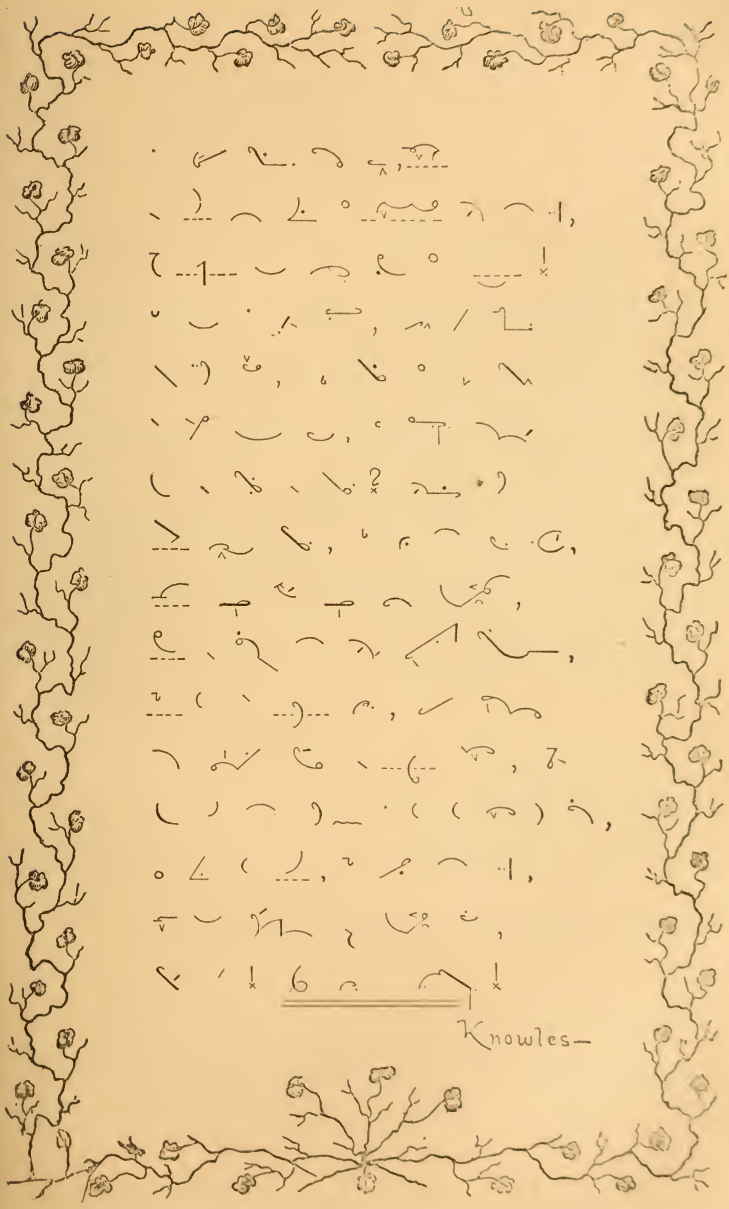
IV.

O! widh whot prīd I yuzd
Tu wok dhēz hilz, and luk up tu mī God,
And bles Him dhat 'twoz sō. 'Twoz frē,—
From end tu end, from klif tu lāk, 'twoz frē,—
Frē az our tòrents àr, dhat lēp our roks,
And plou our valiz, widhout àsking lēv,
Or az our pēks, dhat wær dhār kaps ov snō,
In veri prezens ov dhe rēgal sun!
Hou hapi woz I in it dhen! I luvd
Its veri stòrmz! Yes, I hav sat and īd

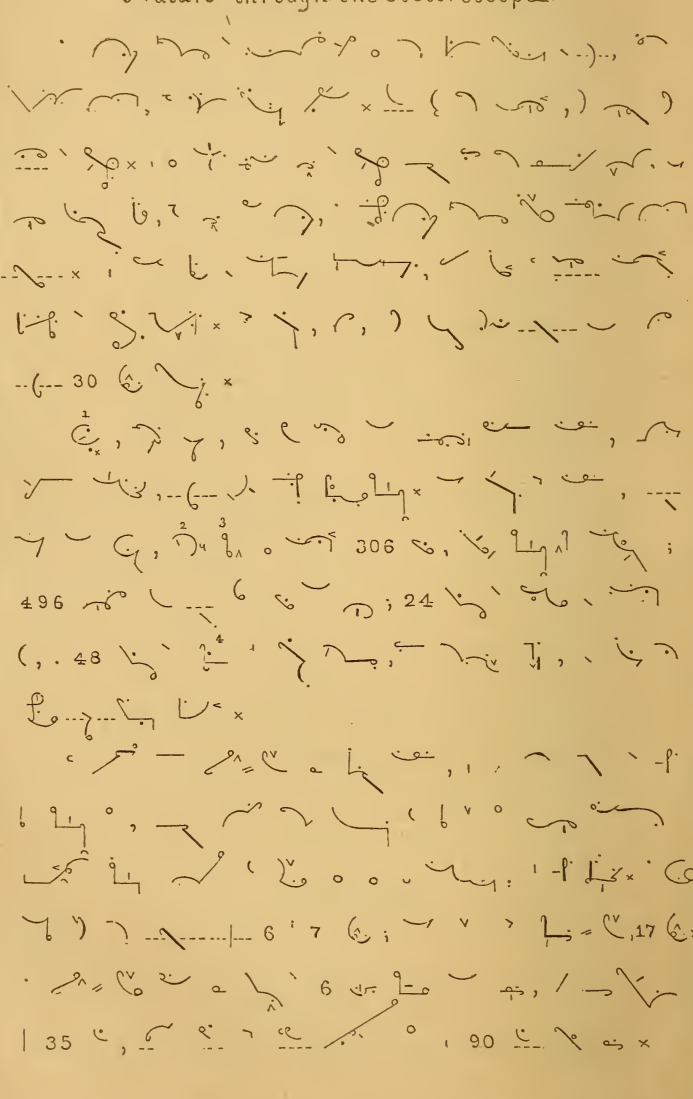
Notes and Questions.—1st l. 'gaze.' What is the Corresponding-Style rule of position for words composed of horizontal consonants only? 52.....2d l. 'mist.' Why is this word written above the line, or in the first position? 'wreathes.' What is the Corresponding-Style rule of position for words having a perpendicular or sloping letter? 53. The object of the rule with reference to such words is to secure lineality of writing. As the lineality of longhand writing would be injured by commencing the first portion of a script *T* upon the line, and allowing the descending portion to run below the line, so would the lineality of phonographic writing be marred if, in writing such an outline as Em-Chay, you were to write Em on the line, requiring Chay to descend below the line. Hence, in Phonography, as in longhand, the horizontal portions should be so written that the first perpendicular or sloping portion of the word or letter shall rest upon the line. But let it be observed that these rules (52; 53) apply to other outlines than word-signs and contractions, which follow nearly the reporting rule of position. Read carefully § 54. ....6th l. 'freedom.' What is the Corresponding-Style rule of position applying to words whose first perpendicular or inclined stroke is a shortened letter? 219. Why is *Freedom* written in the first position? 'bright.' Why is this word written in the first position? Study and master these three rules of position.

The thunder brāking from hiz kloud, and smīld
Tu sē him shāk hiz lītningz ō'r mī hed,
And think I had nō māster sāv hiz ōn!
Yē nō dhe juting klif, round which a trak
Up hidher wīndz, huz bās iz but dhe brou
Ov such anudher wun, widh skanti rum
Fòr tu abrest tu pās? O'rtāken dhær
Bī dhe mounten blàst, I'v lād mē flat alòng,
And whīl gust folod gust dhe mōr fūriusli,
Az if tu swēp mē ō'r dhe hòrid brink,
And I hav thot ov udher landz, whær stòrmz
Ar sumer floz tu dhōz ov mīn, and just
Hav wisht mē dhær—dhe thot dhat mīn woz frō
Haz chekt dhat wish, and I hav rāzd mī hed,
And krīd in throldom tu that fūrius wind,
Blō on! *dhis iz dhe land of Liberti!* *Nōlz.*

Notes and Questions.—1st l. 'thunder.' Thend-Ray is the briefest outline for this word, is easily vocalized, and all its derivatives and compounds may readily be made from it. 'breaking.' Why is ā written after Ber instead of before Kay? 105, 1. What is the sign for *-ing?* 'from his.' 244, R. 3, 5; p. 142, R. 7.....2d l. 'I had.' *I* is here brought down a little from its natural position, so that *Had* may be written in *its* position. 246, 1.....4th l. 'round.' Orth., 5, R. 1 and 3. Read carefully. 'a track.' Why is ä written before Kay instead of after Ter? 105, 2. Where are all third-place vowels written when occurring between two strokes? Ter-Kay being the briefest outline for this word, and conflicting with no principle of Phonographic Orthography, must be taken as the best outline. See examples of Phonographical parsing in the Orthographer, Part V. of the Hand Book..... 5th l. 'brow.' 240, 2.....6th l. 'room.' Why is ōō written before Em and not after Ar? 105, 2. Where are all third-place vowels written when occurring between two consonants?....7th l. 'along.' 156, 2.....9th l. 'as if.' *If* most depending upon its position for legibility, *As* is adapted to that position. 243, 4. 'sweep.' 117, 3.....Last line. 'This is the land of liberty.' "People of foreign countries may say to us—well may they say it—the tree of liberty has been planted on American soil, and if the Government only lasts, its branches will spread, and it will bear fruit which will be plucked by every human being, until each and all shall have tasted the sweets of liberty, and shall sing some joyous song that they, too, are a free and independent Government, ruled by no kings, monarchs, autocrats, emperors, or czars."—Maj.-Gen. John A. Logan, at Duquoin, Ill., July 31, 1863.


Knowles—

Nature through the Microscope.



NATURE THROUGH THE MICROSCOPE.

Dhe làrjer fòrmz ov animalz, such az àr dāli prczented tu us, sēm komparativli limited, and wē ēzili komprēhend dhe rēzon. If dhā wér veri nūmerus, sō must bē dhār mēnz ov subsistens. But az ōnli a sérten amount ov subsistens kan bē glēnd from a skwær mīl, under dhe mōst favorabel kondishonz, and dhat amount iz not làrj, dhe existens ov dhe làrjer fòrmz komprīzez extrēmli limited numberz. But when wē desend tu entomoloji and konkoloji, wē àr konfūzd widh dhe olmōst inūmerabel divérsitiz ov spēshēz and varīeti. Ov dhe bētel, alōn, dher hav bin asertānd tu bē nō les dhan 30,000 branchez.

Lēonā·, a French natyuralist, spent several yērz in examining a singgel insekt, and left dhe wurk unfinisht, dhus shōing dhe eksēding delikātnes ov dhe struktyur. In dhe bodi ov an insekt, about an inch in length, Mosiè Strous haz enūmerāted 306 plāts, kompōzing dhe struktyur ov dhe outer envel·op; 494 muselz, fòr puting dhēz plāts in mōshon; 24 pærz ov nérvz tu animāt dhem, and 48 pærz ov trākiē òr brēdhing òrganz, ēkwali ramifīd and divīded, tu konvā dhe ær and sustenans tu dhis komplikāted tishū.

Wē regàrd dhe komon hous-flī az a kontemptibel insekt, but hou impòrtant an objekt ov studi its struktyur iz, kan bē lérnd from the fakt dhat its ī iz wun ov dhe mōst singgyular and kūriusli konstrukted mirorz dhat sīens haz az yet invented, òr studi diskuverd. Dhe lenzez in its īz àr numberd at six òr seven thouzand; in dhe ī ov the dragon-flī, 17,000.

Dhe hous-flī'z wing haz a pouer ov 600 strōks in a sekond, which kan propel it thérti-fīv fēt, whīl dhe spēd ov a swift rās-hòrs iz but nīnti fēt per sekond.

Notes and Questions.—1st l. 'presented.' Ted or Ded ending a past tense or a past participle does not require vocalization. 239, R. 2, *b*.

8th l. 'Lēonā.' What is the phonographic sign for accent? 79. 'naturalist.' In accordance with the rule for forming derivative word-signs, El is added to Net² for *Natural*, and Steh to *Natural* to add the formative, *-ist*, of *Naturalist*. p. 142, R. 5.

4th l. from bottom. 'has as.' p. 142, R. 7, *b*.

Dhe būti ov dhe buterflī iz provérbial, but hou much mōr intens shud bē our admirāshon when wē lèrn dhat it iz a thing of 34,000 īz, and dhat on a singgel wing dher hav bin found wun hundred thouzand ŭkālz. Dhe wingz ov meni insekts àr ov such extrēm tenūiti, dhat fifti thouzand ov dhem plāst ōver ēch udher wud not kompōz dhe thiknes ov a kwèrter ov an inch; and yet thin az dhā àr, ēch iz dubel, sō dhat dhe aktyual laminē hēr wud bē wun hundred thouzand.

Wē òfen sē in pulz ov wòter, smol bits ov elònggāted stro and wud. sēmingli having dhe pouer ov mōshon. Widh whot interest haz sīens invested dhēz, when wē fīnd dhat ēch elònggāted tūb iz dhe hōm ov a kadis wurm, which iz ultimātli tu bēkum an insekt òr flī, such az dhe efemeron flī. Dhēz wurmz àr expōzd tu dhe ravājez ov bèrdz and fishez, and hens dhā glū tugedher smol bits ov wud and stro tu māk a hous fòr shelter; and when dhe frāl kasel iz tu bwoiant, dhā ad a pēs ov gravel tu prezèrv dhe balans, in òrder dhat dhe kasel shal not bē burdensum nòr tu bwoiant.

Wē regàrd dhe web ov dhe komon spīder az dhe trifling produkt ov a disgusting insekt, but it iz an objekt ov intens kūriositi when wē reflekt dhat ēch thred iz kompōzd ov fōr thouzand filaments, and dhat fōr milyonz ov dhēz filaments wud not māk a kòrd thiker dhan a singgel hær ov a man'z hed. *Anonimŭs.*

Dhe òstrich wil run swifter dhan dhe flētest hòrs. Sum bèrdz kan dàrt agenst and thru dhe advérs āèrial kurents, and wil māk nèrli tu mīlz pèr minit, shōing dhat dhā mīt, if kept in wun kōrs, enkumpas dhe èrth in les tīm dhan iz rekwīrd for a fàst stēmer tu kròs dhe Atlantik.

Notes and Questions.—1st l. 'beauty.' Why must the *t* be expressed by Tee instead of by halving? 220, *b*, 1; Orth., 3, 1. 'proverbial.' yă is here used by license for ia. 136.... 10th l. 'glue.' ū is here joined in accordance with 240, 2. How should 'glues' be written? 240, R.....14th l. 'curiosity.' yo is here used for io. 136. 'reflect.' Why can not the *t* of this word be expressed by halving? 217 and Rem. .. 15th l. 'of these.' By elevating *Of* a little from its usual position, *These* is brought into its natural position, and thus *Of these* is distinguished from *Of this* and *Of those.* 246, 1. 'would not.' *Would*, in accordance with the usual rule of phrase-position, determines the position here, and hence *Not* is brought out of its separate position. 245.

Anonymous.

SELF-CULTURE

"[illegible]"

Gibbon

SELF-CULTURE.

"Everi person haz tu edyukāshonz, wun which hē resēvz from udherz, and wun, mōr impòrtant, which hē givz tu himself."—*Gibon.*

Self-kultyur inklūdz dhe edyukāshon òr trāning ov ol pàrts ov a man'z nātyur, dhe fizikal and mòral, az wel az dhe intelektyual. Ech must bē developt, and yet ēch must yēld sumthing tu satisfī dhe klāmz ov dhe udherz. Kultivāt dhe fizikal pouerz exklūsivli, and yu hav an athlēt or a savāj; dhe mòral ōnli, and yu hav an enthūziast or a māniak; dhe intelektyual ōnli, and yu hav a dizēzd oditi, it mā bē a monster. It iz ōnli bī wīzli trāning ol thrē tugedher dhat dhe komplēt man kan bē fòrmd.

Dhe ānshents lād grāt stres on fizikal trāning, and a sound mīnd in a sound bodi woz dhe end which dhā profest tu ām at in dhār hīest skulz ov kultyur. Dhe Grēk tēcherz wèr peripatetik, hōlding dhat yung men shud ōnli lèrn whot dhā kud lèrn standing.

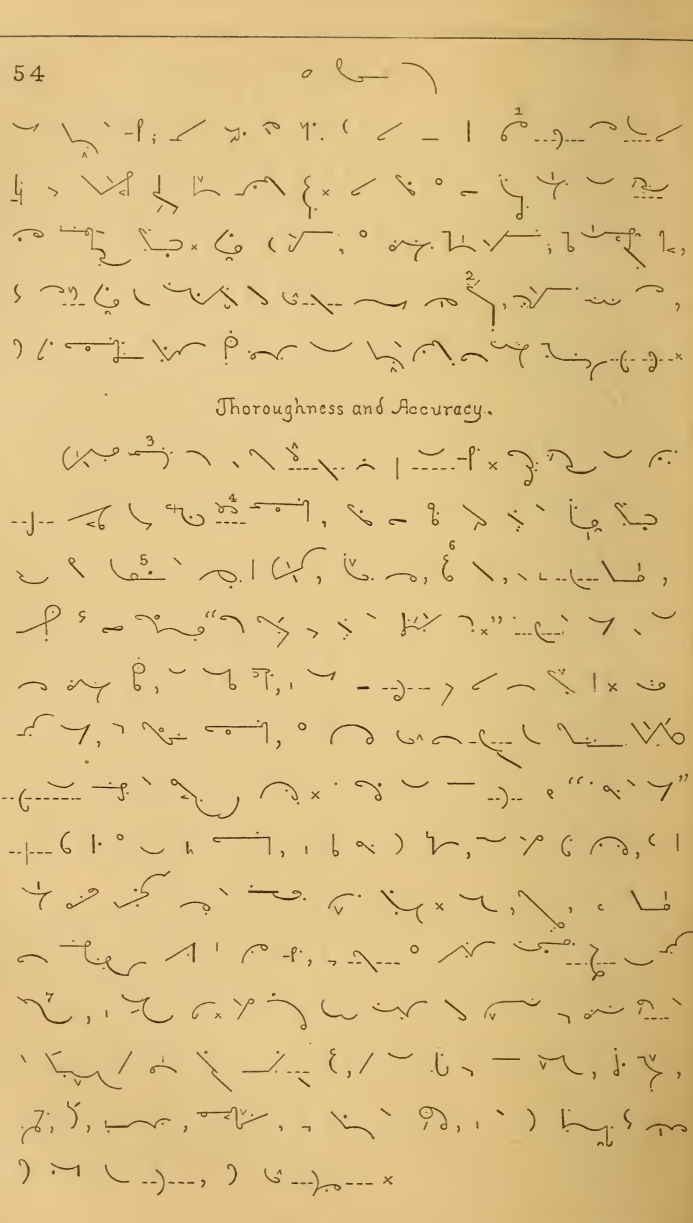
But whīl it iz nesesari, in dhe fèrst plās, tu sekūr dhis solid foundāshon ov fizikal helth, it must olsō bē obzèrvd dhat sustānd aplikāshon iz dhe inevitabel prīs which must bē pād fòr mental akwizishonz ov ol sòrts; and it iz az fūtil tu expekt dhem widhout it, az tu luk fòr a hàrvest whær dhe sēd haz not bin sōn. Dhe rōd tu nolej iz frē tu ol hu wil giv dhe lābor and dhe studi rekwizit tu gadher it; nòr àr dher eni difikultiz sō grāt dhat dhe stūdent ov rezolūt purpos mā not efektyuali surmount and ōverkum dhem. It woz wun ov dhe karakteristik expreshonz ov Chaterton, dhat God had sent hiz krētyurz intu dhe wurld widh àrmz lòng enuf . . . . . .

This entire article on Self-Culture will repay a thoughtful perusal. Its inculcations of Thoroughness, Accuracy, and Application should be observed by phonographic students; and let it be remembered by the self-educator, that Phonography once learned is a valuable aid in self-improvement. And to those who view Phonography simply as a means of money-getting, there is commended the chapter on 'Low View of Knowledge.' Generally, knowledge best rewards her sincere devotee. A selfish purpose is not as powerful as love of knowledge for itself.

tu rēch enithing if dhā chuz tu bē at dhe trubel. In studi, az in bizines, enerji iz dhe grāt thing. Dher must bē dhe "*fèrvet ōpŭs*"—wē must not ōnli strīk dhe īrn whīl it iz hot, but strīk it til it iz mād hot. Dhe proverb sez, "hē hu haz hàrt haz everithing," *kē non àrdē, non inchāndē*, hu duth not burn duth not inflām. It iz astonishing hou much mā bē akomplisht in self-kultyur bī dhe enerjetik and dhe pèrsevēring, hu àr kærful tu avāl dhemselvz ov oportūnitiz, and yuz up dhe fragments ov spær tīm which dhe īdel permit tu run tu wāst. Dhus Férguson lèrnd astronomi from dhe hevenz whīl rapt in a shēp-skin on dhe hīland hilz. Dhus Stōn lèrnd mathematiks whīl wurking az a jurniman gàrdener; dhus Drū studid dhe hīest filosofi in dhe intervalz ov kobling shuz; dhus Miler tot himself jēoloji whīl wurking az a dā-lāborer in a kwori. Bī bringing dhār mīnd tu bær upon nolej in its vārius aspekts, and kærfuli yuzing up dhe veri odz and endz ov dhār tīm, men such az dhēz, in dhe veri humblest sèrkumstansez, rēcht dhe hīest kultyur, and akwīrd onorabel distinkshon amung dhār felo-men.

Sér Joshyua Renoldz woz sō èrnest a bēlēver in dhe pouer ov industri, dhat hē held dhat ol men mīt achēv ekselens if dhā wud but exersīz dhe pouer ov asidyuus and pāshent wurking. Hē held dhat drujeri woz on dhe rōd tu jēnyus, and dhat dher wér nō limits tu dhe profishensi ov an àrtist eksept dhe limits ov hiz ōn pānztāking. Hē wud not bēlēv in whot iz kold inspirāshon, but ōnli in studi and lābor. "Ekselens," hē sed, "iz never granted tu man but az dhe rewòrd ov lābor." "If yu hav grāt talents, industri wil impruv dhem; if yu hav but moderāt abilitiz, industri wil suplī dhār defishensi. Nuthing iz denīd tu wel-direkted lābor; nuthing iz tu bē obtānd widhout it." Sér Fouel Buxton, hu lābord in a veri diferent fēld, woz an ēkwal bēlēver .....

Notes and Questions.—5th l. 'energetic.' The accented vowel of this word being second-place, it is written in the second position, that is, with the sloping letter resting on the line of writing. 219, 2. 'careful.' How may the advanced writer add *-ful* or *-fully* to a full-length straight line? p. 119, R. 8.....6th l. 'spare.' Why is Ar instead of Ray used in this word? 152, 2; Orth., 5, R. 3, *b*. 'idle.' Del is the briefest expression of the consonants of this word, and permits the easy writing of ī (the accented vowel) and the unaccented vowel is easily supplied. Dee-Lay is used as the outline of *Idol*, so as to permit the easy writing of the second vowel in the derivative words, *Idolatry*, etc. See and carefully read Orth., 5, and R. 1 and 4.


Thoroughness and Accuracy.

in dhe pouer ov studi ; and hē entertānd dhe modest īdēa dhat hē kan dum az wel az udher men if hē devōted tu dhe pursūt dubel dhe tīm and lābor dhat dhā did. Hē plāst hiz grāt konfidens ōnli in òrdinari mēnz and extraòrdinari aplikāshon. Jēnyus, widhout wurk, iz sertenli a dum òrakel ; and it is unkwestyonabli trū, dhat dhe men ov dhe hīest jēnyus hav invāriabli bin found tu bē amung dhe mōst ploding, hàrd-wurking, and intent men, dhār chēf karakteristik apārentli konsisting simpli in dhār pouer ov lāboring mōr intensli and efektivli dhan udherz.

Thŭrǫnes and Akyurasi.

Thurǫnes and akyurasi àr tu prinsipal points tu bē āmd at in studi. Fransis Hòrner, in lāing doun rūlz fòr dhe kultivāshon ov hiz mīnd and karakter, plāst grāt stres upon dhe habit ov kontinyuus aplikāshon tu wun subjekt fòr dhe sāk ov mastering it thurǫli, konfīning himself, widh dhis òbjekt, tu but a fū buks, and rezisting widh dhe grātest fermnes "everi aprōch tu dhe habit ov des·ultōri rēding." Dhe valyu ov nolej tu eni man sèrtenli konsists not in its kwontiti, but mānli in dhe gud yusez tu which hē mā aplī it. Hens a litel nolej, ov an exakt and pèrfekt karakter, iz ǫlwāz found mōr valyuabel fòr praktikal purposez dhan eni extent ov sūperfishal lèrning. Dhe frāz in komon yus az tu "dhe spred ov nolej" at dhis dā iz nō dout korekt. But it iz spred sō wīdli, and in such thin lāerz, dhat it ōnli sèrvz tu revēl dhe màs ov ignorans liing bēnēth. Never, perhaps, wèr buks mōr extensivli red òr les studid, and dhe number iz rapidli inkrēsing ov dhōz hu nō a litel ov everithing, but nuthing wel. Such rēderz hav not inaptli bin līkend tu a sèrten sòrt ov poket-nīf which sum pēpel kari about widh dhem, which, in adishon tu a komon nīf, kontānz a fil, a chizel, a sǫ, a gimlet, a skrū-drīver, and a pær ov sizorz, but ǫl sō diminyutiv, dhat dhe mōment dhā àr nēded fòr yus dhā àr found yusles.

Notes and Questions.—1st l. 'entertained.' What is the sign for the prefix *inter-*? 228, 8. How may similar initial syllables be represented? 228, R. 1. How may *enter-* be represented? Many of the prefix-signs are joined by the advanced writer, as is *enter-* in this word? p. 113, R. 10. 'modest.' In order to use the halving principle in this word, the unaccented vowel is omitted. 216, *a*.....2d l. 'pursuit.' As Per Es would not be so convenient a form for *Pursue* as Pee-Ray-Es is, the derivative *Pursuit, for analogy's sake*, is written Pee-Ray-Stee, notwithstanding Pers-Tee would be quicker and would comply with principles of vocalization. Orth., § 4, teaches that accordance with the laws of analogy is one of the requirements of speed. See Orth., 6.

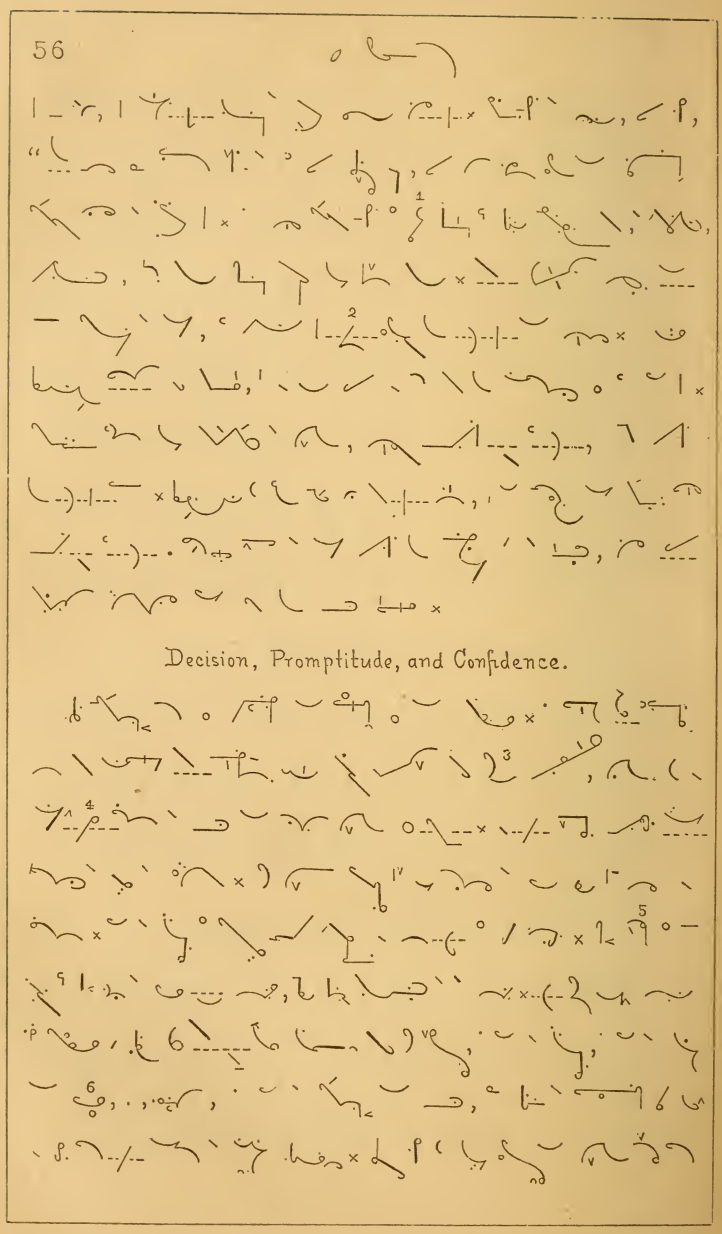
Wun ov Ignāshius Loyō·la's maximz woz, "Hē hui duz wel wun wurk at a tīm, duz mōr dhan ol." Bī spreding our eforts ōver tui làrj a surfās, wē inevitabli wēken our fōrs, hinder our progres, and akwīr a habit ov fitfulnes and inefektiv wurking. Whotever a yuuth undertāks tu lèrn, hē shud not bē suferd tu lēv until hē kan rēch hiz àrmz round it and klinch hiz handz on dhe udher sīd. Dhus hē wil lèrn dhe habit ov thurones. Lòrd St. Lenardz wuns komūnikāted tu Sèr Foucl Buxton dhe mōd in which hē had kondukted hiz studiz, and dhus explānd dhe sēkret ov hiz sukses. "I rezolvd, when bēgining tu rēd lo, tu māk everithing I akwīrd pèrfektli mī ōn, and never tu gō tu a sekond thing til I had entīrli akomplished dhe fèrst. Meni ov mī kompetitorz red az much in a dā az I red in a wēk, but at dhe end ov twelv munths, mī nolej woz az fresh az dhe dā it woz akwīrd, whīl dhārz had glīded awā from rekolekshon." Sèr E. B. Lit·on wuns explāning hou it woz dhat, whīl sō fuli engājd in aktiv līf, hē had riten sō meni buks, obzèrvd, "I kontrīv tu dui sō much bī never duing tui much at a tīm. Az a jeneral rūl, I hav devōted tu studi not mōr dhan thrē ourz a dā, and when Pàr·liment iz siting not olwāz dhat; but dhen dūring dhōz ourz, I hav given mī hol atenshon tu whot I woz about.

Definit Objekts in Stŭdi.

It iz not dhe kwontiti ov studi dhat wun gets thrui, òr dhe amount ov rēding dhat māks a wīz man, but dhe apozitnes ov dhe studi tu dhe purposez fòr which it iz pursūd; dhe konsentrāshon ov dhe mīnd, fòr dhe tīm bēing, upon dhe subjekts under konsiderāshon, and dhe habityual disiplin bī which dhe hol sistem ov mental aplikāshon iz regyulāted. Abernēthi woz ēven ov opinyon dhat dher woz a point ov satyurāshon in hiz ōn mīnd, and dhat if hē tuk intu it sumthing mōr dhan it kud hōld, it ōnli had dhe efekt ov pushing .....

Notes and Questions.—1st l. 'does' is here unnecessarily vocalized, for it is a derivative from *Do* (though the vowel is changed), and might properly be written by the sign for *Do* with the formative (*z*) added by Iss. p. 142, R. 5....4th l. 'clench.' *Clinch*=klinch, as in the Key, is better....7th l. 'everything' is written as though it were a phrase, as are many other compound words, the first element of the compound determining the position, in accordance with 245. 'Entirely.' Enter[1] was first given by the Hand-Book as a word-sign for *Entire*. It was written variously in the Old Phonography: Ent-Ar, En-Tee-Ar, but usually En-Tee-Ray; and *Entirely* was usually written En-Tee-Ray-Lay or (in the earlier "editions") Ent[1]-Wer, the present Wer being then used for *rl*. The Hand-Book first showed how to have both Wer and Rel— he hook of the former, *small*, of the latter, *large*. 161, R. 2.

Definite Objects in Study.



Decision, Promptitude, and Confidence.

sumthing eis out. Spēking ov dhe studi ov medisin, hē sed, "If a man haz a klēr īdēa ov whot hē dezīrz tu dui, hē wil seldom fāl in selekting dhe proper mēnz ov akomplishing it." Dhe mōst profitabel studi iz dhat which iz kondukted widh a definit and spesifik objekt, ol obzervāshon, reflekshon, and rēding bēing direkted upon it for dhe tīm bēing. Bī thuroli mastering eni given branch ov nolej, wē render it much mōr valyuabel fòr yus at eni mōment. Hens it iz not enuf mērli tu hav buks, òr tu nō whær tu rēd up fòr informāshon az wē wònt it. Praktikal wizdom fòr dhe purposez ov līf must bē karid about widh us, and bē redi fòr yus at kol. It iz not sufishent dhat wē hav a fund lād up at hōm, but not a fàrdhing in dhe poket: wē must kari about widh us a stōr ov kurent koin ov nolej redi fòr exchānj on ol okāzhonz, els wē àr apārentli helples when dhe oportūniti fòr akshon okurz.

Desizhon, Pròmptitūd, and Konfidens.

Desizhon and pròmptitūd àr az rekwizit in self-kultyur az in bizines. Dhe grōth ov dhēz kwolitiz mā bē enkurājd bī akustoming yung pēpel tu relī upon dhār ōn resōrsez, lēving dhem tu enjoi az much frēdom ov akshon in érli līf az iz praktikabel. Tui much gīdans and restrānt hinder dhe fòrmāshon ov habits ov self-help. Dhā àr līk bladerz tīd under dhe àrmz ov wun hui haz not tot himself tu swim. Wònt ov konfidens iz perhaps a grāter obstakel tu impruvment dhan iz jenerali imajind. Trū modesti iz kwīt kompatibel widh a dū estimāt ov wun'z ōn merits, and duz not demand dhe abnegāshon ov ol merit. Dhō dher àr nō dout meni konsēted pèrsonz hui desēv dhemselvz bī puting a fòls figyur bēfōr dhār sīferz, dhe wònt ov konfidens, dhe wònt ov fāth in wun'z-self, and, konsekwentli, dhe wònt ov pròmptitūd in akshon, iz a defekt ov karakter which iz found tu stand veri much in dhe wā ov individyual advānsment. It haz bin sed dhat hāf the fālyurz in līf arīz from.....

Notes and Questions.—1st l. 'something' is written as though it were a phrase. 245. *Anything* is En¹-Ings, and, for distinction's sake, *Nothing* is En-Ith-Ing (contracted in the Reporting Style to En-Ith). 'medicine.' The second vowel is omitted here, in order to employ the halving principle. 216, *a*. 'has a.' The same rule applies in joining the circle to a tick as in joining it to a stroke. 27.....3d l. profitable.' The second vowel is here omitted to secure the use of halving. 216, *a*. The Old form for this word was Per-Fet-Bel.....8th l. 'we must.' *We* determines the position of the phrase. 245. So also in the word-signs for Wer¹, *We are;* Wel¹, *We will;* Wem¹, *We may.*

puling in wun'z hòrs whīl hē iz lēping. Dr. Jonson wez akustomd tu atribyut ol hiz sukses tu konfidens in hiz ōn pouerz. It iz, indēd, veri òfen dhe kās dhat dhe rēzon whī sō litel iz dun, iz bēkoz sō litel iz atempted—dhat wē dui not suksēd simpli bēkoz wē persist in standing in our ōn līt. Wun step out ov dhe wā mīt help us, but dhat wun step wē dui not tāk.

Aplikāshon.

Dher iz nō wònt ov dezīr on the pàrt ov mōst pèrsonz at dhis dā tu arīv at dhe rezults ov self-kultyur, but dher iz a grāt avèrshon tu pā dhe inevitabel prīs fòr it ov hàrd wurk. Dr. Jonson held dhat "impāshens ov studi woz dhe mental dizēz ov the prezent jenerāshon;" and dhe remàrk iz stil aplikabel. Lābor iz stil, and ever wil bē, dhe inevitabel prīs set upon everithing which iz valyuabel. Wē must bē satisfid tu wurk enerjetikali widh a purpos, and wāt dhe rezults widh pāshens. Bufon haz ēven sed ov Pāshens dhat it iz Jēnyus; dhe pouer ov grāt men, in hiz opinyon, konsisting mānli in dhār pouer ov kontinyuus wurking and wāting. Ol progres ov dhe best kīnd iz slō; but tu him hui wurks fāthfuli and in a rīt spirit, bē shūr dhat dhe rewòrd wil bē vouchsāft in its ōn gud tīm. "Kurāj and industri," sez Shàrp, "must hav sunk in despær, and dhe wurld must hav remānd unimpruivd and unòrnamented, if men had mērli kompærd dhe efekt ov a singgel strōk ov dhe chizel widh dhe piramid tu bē rāzd, òr ov a singgel impreshon ov dhe spād widh dhe mounten tu bē leveld." Wē must kontinyuusli aplī ourselvz tu rīt pursūts, and wē kan not fāl tu advàns stedili, dhō it mā bē unkonshusli. Bī degrēz, dhe spirit ov industri exersīzd in dhe komon fòrmz ov edyukāshon wil bē transfèrd tu objekts ov grāter digniti and mōr extensiv yusfulnes. And stil wē must wurk on, fòr dhe wurk ov self-kultyur iz never finisht. "Tu bē emploid," sed dhe pōet Grā, "iz .....

Notes and Questions.—7th l. 'disease.' What is the vowel of Ses unvocalized? 65. How may other vowels than ĕ be indicated? See 'consist' in 10th l.....11th l. 'in their.' What words may be added by lengthening a curve? 211.....14th l. 'merely.' A word-sign when it takes a formative to form a derivative, as *Mere* here takes Lay to form *Merely*, does not lose its primitive position, for upon that its legibility, in a great measure, depends. *Merely* is *Mer*[1]-Lay, and not Mer-*Lay*[1]. 261, R. 2.....15th l. 'effect.' Why can not Kay after Ef be shortened to add *t*? 217 and R. 'stroke.' How is *r* implied in this word? 171, 1.....2d l. from bot. 'usefulness.' The Old form was Es[3]-Fel-Ens. The sign for *-fulness* originated with the Hand-Book.

Application.

Self-Culture the Best Culture.

tu bē hapi." "It iz beter tu wær out dhan rust out," sed Bishop Kumberland.

It iz a màrk ov a shòrt-sīted lāborer tu bē impāshent ov grōth. It must shō itself in a sensibel fòrm, and olmōst at wuns tu satisfī him. Līk litel children, ēger tu sē dhār sēdz grōing, hē wil pul hiz plants up tu sē whot progres dhā àr māking, and sō kil dhem. But man, hu plants and sōz, must wāt in pāshens and in fāth—fāth in dhe bountiful spring, and sumer, and otum which wil folo. Hē must sumtīmz ēven kontent himself widh dhe thot dhat hiz children shal enjoi dhe frūts. Sum yung men, in wun ov La Fontaine's fabelz, ridikūl an ōld pātriàrk ov fōr skōr engājd in planting an avenū ov yung trēz. Dhe yudhz tōld him hē wud not liv tu sē dhem az hī az hiz hed. "Wel," replīd dhe ājed wurkēr, "whot ov dhat? If dhār shād [shud] afōrd mē nō plezhur, it mā afōrd plezhur tu mī children, and ēven tu yu, and, dhærfōr, dhe planting ov dhem afōrdz mē plezhur."

Self-kŭltyur dhe Best Kŭltyur.

Dhe hīest and mōst efektiv kultyur ov ol rezolvz itself intu self-kultyur. Dhe edyukāshon resēvd at skul and kolej iz but a bēgining, and iz mānli valyuabel in sō fàr az it trānz us in dhe habit ov kontinyuus aplikāshon, and enābelz us tu edyukāt ourselvz àfter a definit plan and sistem. Tu enābel dhe mīnd frēli tu exersīz its pouerz, it iz nesesari, ēven under the mōst thuro sistem ov edyukāshon, dhat dher shud bē okāzhonal gaps fòr its frē operāshon. Dhus left in sum mezhur tu fīnd out whot it kan du and whot it kan not du, it wil gān in strength and aktiviti, and dhe ēvilz arizing from tu entīr dependens on dhe tēchingz ov udherz wil bē in a grāt degrē avoided. Ofen dhe best edyukāshon ov a man iz dhat which hē givz himself whīl engājd in dhe aktiv pursūts ov praktikal līf. Dhe stūdent at Triniti Kolej, Dublin, hu kold upon wun ov hiz tēcherz, ...

Notes and Questions.—1st l. 'to wear.' Observe that the second-place heavy dot in the use of the twelve-vowel scheme (47) represents two vowels—as *ai* in *ail*=āl, and *ai* in *air*=ær. The different uses are distinguished the same as we distinguish between the different uses, in the ordinary spelling, of *a* as in *ale* and in *care*, of *ai* as in *fail* and *fair*, *aury*=uāri and *fairy*=færi. Our knowledge of words enables us to distinguish in these cases. So in Phonography. § 44 shows us how to distinguish between ā and æ, e and ē, a and à, or ō and o, when one sign is used for the two vowels.....2d l. 'it is a.' 27, 4 applies to joining the circle in such a case as this, as when the two lines are consonant-signs. To turn the circle on the right and write *a* backward is awkward; or to the right, would imply an Ar-hook; and Tees-Tetoid, allowable when phrase-writing requires, is not so rapid as Tees-Ketoid.

and tōld him dhat hē woz lēving dhe yuniversiti bēkoz he had "finisht hiz edyukāshon," woz aptli rebūkt bī dhe remàrk ov dhe profesor, "Indēd! I am ōnli *bēgining* mīn." Puting īdēaz intu wun'z hed wil dū dhe hed nō gud, eni mōr dhan puting thingz intu a bag, unles it rēakt upon dhem, māk dhem its ōn, and turn dhem tu akount. "It iz not enuf," sed Jon Lok, "tu kram ourselvz widh a grāt lōd ov kolekshonz; unles wē chū dhem ōver agen, dhā wil not giv us strength and nurishment." Dhat which iz put intu us bī udherz iz olwāz fàr les our ōn dhan dhat which wē akwīr bī our ōn dilijent and pèrsevēring efort. Nolej konkerd bī lābor bēkumz a pozeshon—a properti entīrli our ōn. A grāter vividnes and pèrmanensi ov impreshon iz sekūrd, and fakts dhus akwīrd bēkum rejisterd in dhe mīnd in a wā dhat mēr impàrted informāshon kan never prodūs. Dhis kīnd ov self-kultyur olsō kolz fōrth pouer and kultivāts strength. Dhe self-solūshon ov wun problem helps dhe masteri ov anudher, and dhus nolej iz karid intu fakulti. Our ōn aktiv efort iz dhe esenshal thing; and nō fasilitiz, nō buks, nō tēcherz, nō amount ov lesonz lèrnd bī rōt, wil enābel us tu dispens widh it. Such a spirit infūzd intu self-kultyur givz bèrth tu a living tēching, which inspīrz widh purpos dhe hol man, impressing a distinkt stamp upon dhe mīnd, and aktivli promōting dhe fòrmashon ov prinsipelz and habitūdz ov konduckt.

Dhe best tēcherz hav bin pròmpt tu rekognīz dhe impòrtans ov self-kultyur, and ov stimyulating dhe stūdent èrli tu akustom himself tu akwīr nolej bī dhe aktiv exèrshon ov hiz ōn fakultiz. Dhā hav relīd mōr upon trāning dhan upon teling, and sōt tu māk dhār pūpilz dhemselvz aktiv partiz tu dhe wurk in which dhā wèr engājd, dhus māking tēching sumthing fàr hīer dhan dhe mēr pasiv resepshon ov dhe skraps and dētālz ov nolej. Dhis woz dhe spirit in which dhe grāt Dr. Arnold wurkt; hē strōv tu tēch hiz pūpilz tu relī upon dhemselvz,

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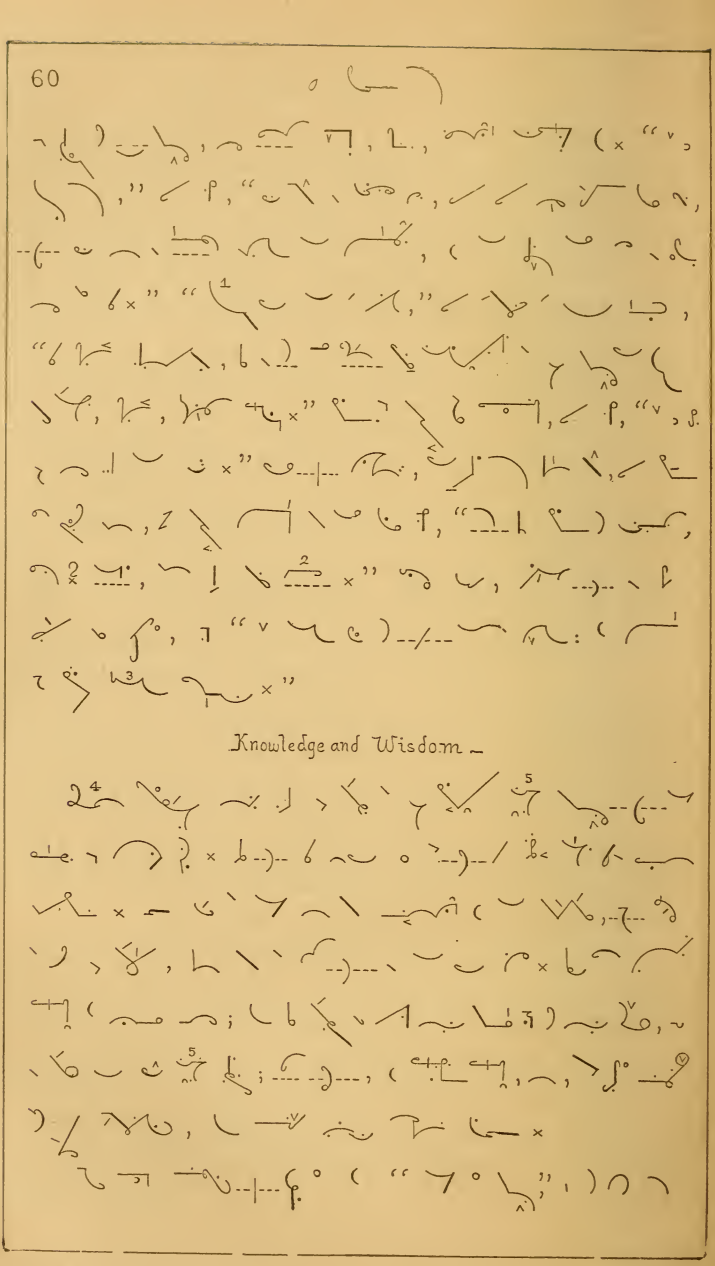
Notes and Questions.—1st l. 'beginning.' Why is a single subscript line required to be waved? 89.....7th l. 'conquered.' How may *con=kong* be represented? 228, R. 1, *e*.....8th l. 'a possession.' Where, with reference to Eshon, does a vowel read when written either before or after? *A.* Before it. 197; 198, 1. *Q.* Then what is the purpose of writing a vowel *aft r* Eshon? *A.* To show that it is a second- or third-place vowel, as may be required; while writing *before* signifies a first-place vowel. When Eshon is joined to a hook, there being but one place to write a vowel, vowels of whatever place have to be written there.....9th l. 'vividness' should have been engraved Vee-Ved-Ens. The engraver has inadvertently shortened the first Vee.



Knowledge and Wisdom –

and tu develop dhār ōn pouers; himself mērli gīding, direkting, stimyulāting, and enkurājing dhem. "I wud fàr radher," he sed, "send a boi tu Van Dēmen'z Land, whær hē must wurk fòr hiz bred, dhan send him tu Oxford tu liv in luxyuri, widhout eni dezīr in hiz mīnd tu avāl himself ov hiz advantājez." "If dher bē wun thing on ėrth," hē obzėrvd on anudher okāzhon, "which iz trūli admirabel, it iz tu sē God'z wizdom blesing an infēriòriti ov natyural pouerz when dhā hav bin onestli, trūli, and zelusli kultivāted." Spēking ov a pūpil ov dhis karakter, hē sed, "I wud stand tu dhat man hat in hand." Wuns at Lālham, when tēching a radher dul boi, hē spōk sumwhot shàrpli tu him, on which dhe pūpil lukt up in hiz fās and sed, "Whī dui yu spēk sō anggrili, sèr? Indēd, I am duing dhe best I kan." Yērz àfterward, Arnold yuzd tu tel dhe stōri tu hiz children, and aded, "I never felt sō much in mī līf: dhat luk and dhat spēch ī hav never fòrgoten."

Nolej and Wizdom.

Dher iz nō mōr pėrsonal merit ataching tu dhe pozeshon ov natyural sūpēriòr intelektyual pouerz dhan in dhe sukseshon tu a làrj estāt. It iz dhe yus which iz mād ov dhe wun az ov dhe udher which konstitūts dhe ōnli just klām tu respekt. A grāt fund ov nolej mā bē akūmyulāted widhout eni purpos, and dhō a sōrs ov plezhur tu dhe pozesor, it mā bē ov litel yus tu eni wun els. It iz not mēr literari kultyur dhat māks a man; fòr it iz posibel tu hav red meni buks and wāded thru meni sīensez, and yet tu pozes nō sound intelektyual disiplin; whīl udherz, widhout skolastik kultyur, mā, bī dhe dilijent exersīz ov dhār jujment and obzervāshon, hav akwīrd eminent mental vigor.

An òfen kwōted expreshon at dhis dā iz dhat "Nolej iz pouer," but sō olsō àr.....

Notes and Questions.—1st l. 'guiding.' *Guide* might be written with Ged, but as in reading unvocalized Phonography *Guide* and *God*, if *both* were written Ged[1], would be confusible, *Guide* is written Gay-Dee, and, of course, *Guiding* should be written analogously.....9th l. Ar is used for *r* following an initial vowel when it can be conveniently written, and sometimes in derivative words, for analogy's sake, even when Ray would be more convenient, as in *Hereinto*, Ar-En-Tee; *Hearth*, Ar-Ith: but in primitive words, as *Arnold*, *Arch*, *Urge*, *Arrange*, Ray is used if more convenient than Ar for junction with the following letter.

fanatisizm, and despotizm, and ambishon. Nolej ov itself, unles wīzli direkted, mīt mērli māk bad men mōr dānjerus, and dhe sosīeti in which it woz regàrded az dhe hīest gud litel beter dhan a pandemōnium. Nolej must bē alīd tu gudnes and wizdom, and embodid in uprīt karakter, els it iz nòt. Pestalozzi ēven held intelektyual trāning bī itself tu bē pernishus, insisting dhat dhe ruts ov ol nolej must strīk and fēd in dhe soil ov dhe relijus, rītli-guvernd wil. Dhe akwizishon ov nolej mā, it iz trū, protekt a man agenst dhe mēner feloniz ov līf; but not in eni degrē agenst its selfish vīsez, unles fòrtifīd bī sound prinsipelz and habits. Hęns du wē fīnd in dāli līf sō meni instansez ov men hu àr wel-infòrmd in intelekt, but uterli dēfòrmd in karakter, fild widh dhe lérning ov dhe skulz, and yet pozesing litel praktikal wizdom, and òfering exampelz radher fòr wòrning dhan imitāshon.

Dhe pozeshon ov a librari, òr dhe frē yus ov it, nō mōr konstitūts lérning dhan dhe pozeshon ov welth konstitūts jenerositi. Dhe pozeshon ov dhe mēr matērialz ov nolej iz sumthing veri diferent from wizdom and understanding, which àr rēcht thru a hīer kīnd ov disiplin dhan dhat ov rēding.

"Nolej dwelz
In hedz replēt widh thots ov udher men;
Wizdom, in mīndz atentiv tu dhār ōn.
Nolej, a rūd unprofitabel mâs,
Dhe mēr matērialz widh which wizdom bildz,
Til smudhd and skwærd, and fited tu its plās,
Duz but enkumber hum it sēmz tu enrich."

Dhe multitūd ov buks which modern rēderz wād thru mā produs distrakshon az much az kultyur, ...

Notes and Questions.—1st l. 'despotism.' What vowel is omitted from this word? *A.* ĭ. *Q.* Why? *A.* To allow of shortening to add *t*. 216, *a*; 239..... 2d l. 'highest.' 146, R. 3.....3d l. 'must be.' In what cases may *t* be omitted? 236, 3. Why, in this phrase, is *be* taken out of its separate position? *A.* Because *Must*, in accordance with the general rule of phrase-position, determines the position. 245. 'goodness,' a derivative word-sign, is formed, in accordance with the rule, by adding, by En-Iss, the formative *-ness*. p. 145, R. 5. 'embodied.' Why is Ded written above the line? 219, 1....4th l. 'intellectual.' What consonant is omitted from this word? 236, 4, and example *L.* Give some other words from which *l* is omitted. *A. Intelligent*, Ent-Jent[2]; *Intelligence*, Ent-Jens[2]; *Knowledge*, En-Jay[2], *i. e.*, *Inte'j·ent*, *Inte'j·ence*, *No'j*.....11th l. 'constitutes.' Why is this word written above the line? *A.* In accordance with 219, 1, its accented syllable, *con* containing a first-place vowel.

dhe proses lēving nō mōr definit impreshon upon dhe mīnd dhan gāzing thrư dhe shifting fòrmz ov a kalī·doskōp dưz upon dhe ī. Rēding iz òfen bưt a mēr pàsiv resepshon ov ưdher men'z thots, dher bēing litel òr nō aktiv efort ov dhe mīnd in dhe transakshon. Dhen hou mưch ov our rēding iz bưt dhe induljens ov a sòrt ov literari epikūrizm, òr intelektyual dram-drinking, impàrting a grātful eksītment fòr dhe mōment, widhout dhe slītest efekt in imprưving and enriching dhe mīnd òr bilding up dhe karakter. Dhưs meni indưlj dhemselvz in dhe konsēt dhat dhā àr kưltivāting dhār mīndz, when dhā àr ōnli emploid in dhe humbler okyupāshon ov kiling tīm, ov which, perhaps, dhe best dhat kan bē sed iz dhat it mērli kēps dhem from dưing wưrs thingz.

Mr. Karlīl, when aplīd tu bī a yưng frend fòr advīs az tu dhe buks hē woz tu rēd, rōt tu him az folǫz: "It iz not bī buks alōn, nòr bī buks chēfli, dhat a man bēkưmz in ɔl pàrts a man. Stưdi tu dưr fāthfuli whotsǫever thing in yur aktyual sityuāshon, dhær and nou, yư fīnd ēdher expresli òr tasitli lād tu yur chàrj; dhat iz yur pōst; stand tu it līk a trū sōldyer. A man perfekts himself bī wưrk mưch mōr dhan bī rēding. Dhā àr a grōing kīnd ov men dhat kan wīzli kombīn dhe tưr thingz—wīzli, valyantli kan dưr whot iz lād tu dhār hand in dhār prezent sfēr, and prepær dhemselvz widhɔl fòr dưing wīder thingz, if sưch lī bēf˜r dhem."

It iz ɔlsō tu bē bōrn in mīnd dhat dhe expēriens gadhered from buks, dhō òfen valyuabel, iz bưt ov dhe nātyur ov *lèrning*, whæraz dhe expēriens gānd from aktyual līf iz ov dhe nātyur ov *wizdom*, and a smɔl stōr ov dhe later iz wưrth vàstli mōr dhan eni stok ov dhe fòrmer. Lòrd Bōlingbrōk trūli sed dhat "Whotever stưdi tendz nēdher direktli nòr indirektli tu māk ưs beter men and sitizenz iz at best bưt a speshưs and injēnyưs sòrt ov īdelnes, and dhe nolej wē akwīr bī it ōnli a kreditabel kīnd ov ignǫrans and nưthing mōr."

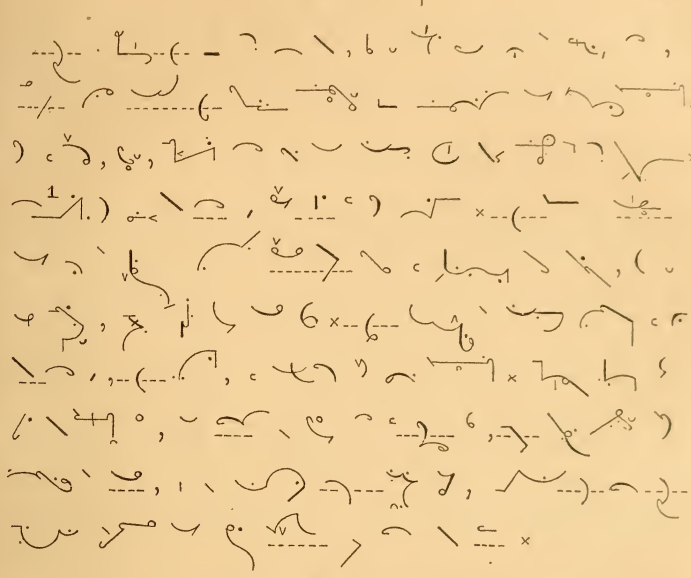
Notes and Questions.—1st l. 'process.' Why is not ĕ written in the large circle? *A*. Because the circle of itself represents a syllable (*ses*, *zes*, *sez*, or *zez*) containing the vowel ĕ. 'kaleidoscope.' The unaccented vowel (239, 2) is omitted here, so that *d* may be expressed by shortening.....2d l. 'of other men's.' Why is *Of* here brought down from its separate position? *A*. So that *Other* may be in its position. 246, 1. 'being.' Why is it not necessary to vocalize this word? *A*. Because it is a derivative from the sign-word *Be*, and all that is required to make *Being* is to add to Bee², for *Be*, the formative *Ing*.

Yuusful and instruktiv dhō gud rēding mā bē, it iz yet ōnli wun mōd ov kultivāting dhe mīnd, and iz much les influēnshal dhan praktikal expēriens and gud exampel in dhe fòrmāshoñ ov karakter. Dher wèr wīz, valyant, and trū-hàrted men bred in Inggland lòng bēfòr dhe existens ov a rēding publik. Magna Kàrta woz sekūred bī men huu sīnd dhe dēd widh dhār màrk. Dhō oltugedher unskild in dhe àrt ov desīfering dhe literari sīnz bī which prinsipelz wèr denomināted upon pāper, dhā yet understud and aprēshiāted, and bōldli kontended fòr dhe thingz dhemselvz. Dhus dhe foundāshonz ov Ingglish liberti wèr lād bī men huu, dhō iliterāt, wèr neverdheles ov dhe veri hīest stamp ov karakter. And it must bē admited dhat dhe chēf objekt ov kultyur iz, not mērli tu fil dhe mīnd widh udher men'z thots, and tu bē dhe pasiv resipients ov dhār impreshonz ov thingz, but tu enlàrj our individyual intelijens, and render us mōr yuusful and efishent wurkerz in dhe sfēr ov līf tu which wē mā bē kold.

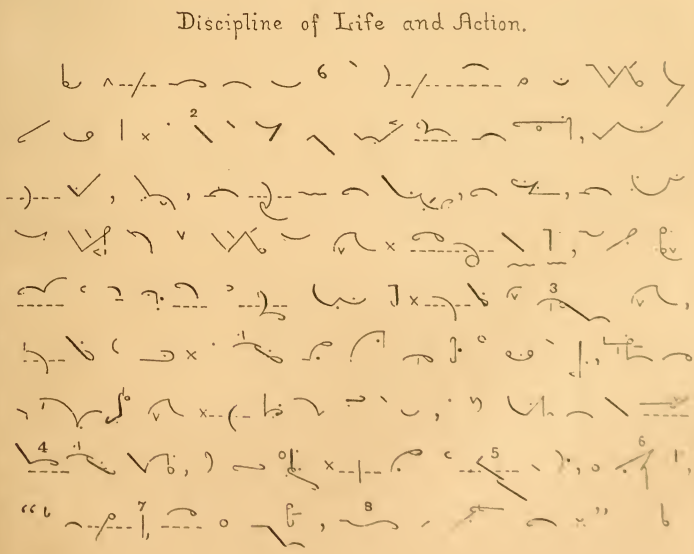
Disiplin ov Līf and Akshon.

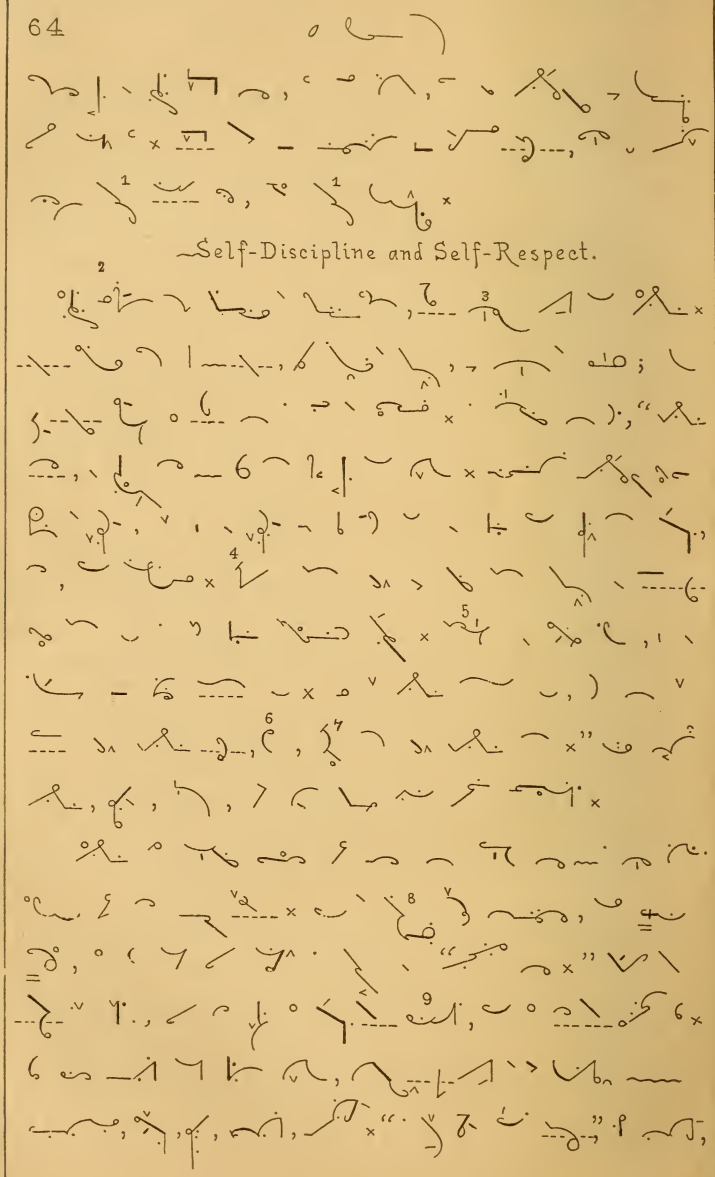
It iz not hou much a man mā nō dhat iz ov sō much impòrtans az dhe end and purpos fòr which hē nōz it. Dhe objekt ov nolej shud bē tu matūr wizdom and impruuv karakter, tu render us beter, hapier, and mōr yuusful—mōr benevolent, mōr enerjetik, and mōr efishent in dhe pursūt ov everi hī purpos in līf. Wē must ourselvz bē and duu, and not rest satisfīd mērli widh rēding and meditāting ōver whot udher men hav riten and dun. Our best līt must bē mād līf, and our best thot akshon. Dhe humblest and lēst literāt must trān hiz sens ov dūti, and akustom himself tu an òrderli and dilijent līf. Dhō talents àr dhe gift ov nātyur, dhe hīest vèrtyu mā bē akwīrd bī men ov dhe humblest abilitiz, thruu kærful self-disiplin. At lēst wē ot tu bē ābel tu sā, az Riçter did, "I hav mād az much out ov mīself az kud bē mād ov dhe stuf, and nō man shud rekwīr mōr." It iz .....

Notes and Questions.—3d l. 'long.' 156, 2. El is here used to avoid the angle which would be required with the use of Lay. But for that, Lay would be employed, as usually, for initial *l*.....4th l. 'altogether.' In accordance with the permission of 229, the word-sign for *All* is used for the prefix *al* = ol in *Altogether*. This word was formerly written Bedoid[1]:Gay[2], but there is nothing to prevent joining the letters. 229, R. 1. What is the position of word-signs when used as prefix-signs? 229 R. 1. What one may be adapted to the position of the remainder of the word?



Discipline of Life and Action.




Self-Discipline and Self-Respect.

everi man'z dūti tu disiplin and gīd himself, widh God'z help, akòrding tu hiz responsibilitiz, and dhe fakultiz hē iz endoud widh. Gīded bī dhe gud exampel and dhe gud wurks ov udherz, wē must yet relī mānli upon our ōn inward eforts, and bild upon our ōn foundāshonz.

Self-Disiplin and Self-Respekt.

Self-disiplin and self-kontrōl àr dhe bēginingz ov praktikal wizdom, and dhēz must hav dhār rut in self-respekt. Hōp springz from it—hōp, which iz dhe kompanyon ov pouer, and dhe mudher ov sukses; fòr, hwsō hōps stròngli haz widhin him dhe gift ov mirakelz. Dhe humblest mā sā, "Tu respekt mīself, tu develop mīself—dhis iz mī trū dūti in līf. An integral and responsibel pàrt ov dhe grāt sistem ov so̯sīeti, I ō tu so̯sīeti and tu its ɔthor not tu degrād nòr destroi mī bodi, mīnd, nòr instinkts. On dhe kontrari, I am bound tu dhe best ov mī pouer tu giv dhōz pàrts ov mī nātyur dhe hīest degrē ov perfekshon posibel. I am not ōnli tu supres dhe ēvil, but tu ēvōk dhe gud elements in mī nātyur. And az I respekt mī ōn nātyur, sō am I ēkwali bound tu respekt udherz, az dhā on dhār pàrt àr bound tu respekt mē." Hens mūtyual respekt, justis, and òrder, ov which lɔ bēkumz dhe riten rekord and garantē.

Self-respekt iz dhe nōblest gàrment widh which a man mā klōdh himself—dhe mōst elevāting fēling widh which dhe mīnd kan bē inspīrd. Wun ov Pithag·oras'ez wīzest maximz, in hiz *Gōlden Vèrsez*, iz dhat in which hē enjoinz dhe pūpil tu "reverens himself." Bōrn up bī dhis hī īdēa, hē wil not defil· hiz bodi bī senshualiti, nòr hiz mīnd bī sèrvil thɔts. Dhis sentiment karid intu dāli līf, wil bē found at dhe rut ov ɔl dhe vèrtyuz—klenlines, so̯brīeti, chastiti, moraliti, and relijon. "Dhe pīus and just onoring ov ourselvz," said Milton,

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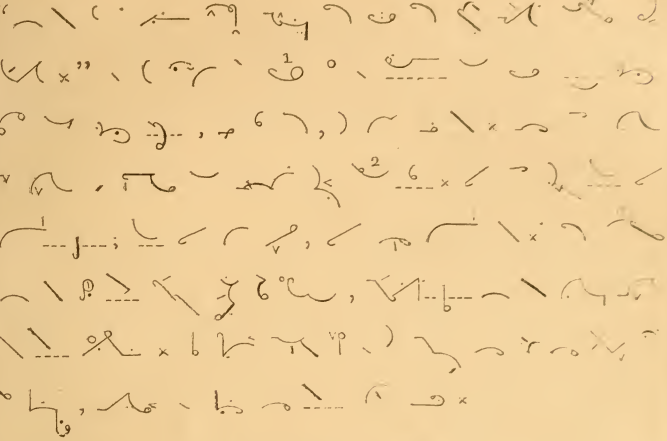
Notes and Questions.—2d l. 'guided.' Why is Ded of this word written in the first position, *i. e*, above the line? 219, 1. When the first or only sloping or perpendicular consonant of a word is half-length, where is that stroke written if the accented vowel of the word is first-place? Where, if the accented vowel is second- or third-place?....3d l. Where should Bled for *Build* be written? If above the line, *i. e.*, in the first position, why? Where should Bend for *Bound* be written? If on the line, why? Why should ī-Est for *Highest* be written above the line? Why should Bend for *Bend* be written on the line? Where should be written the first letter (Let) of *Little?* Of *Lately?*

"mā bē thət dhe radikal moistyur and founten-hed from whens everi ləbabel and wurdhi enterprīz ishūz fōrth." Tu think mēnli ov wun'z-self iz tu sink in wun'z ōn estimāshon az wel az in dhe estimāshon ov ʊdherz, and az dhe thəts àr, sō wil dhe akts bē. A man kan not liv a hī līf hu grovelz in a mòral sūer ov hiz ōn thəts. Hē kan not aspīr if hē luk doun; if hē wil rīz, hē must luk up. Dhe veri humblest mā bē sustānd bī dhe proper indʊljens ov dhis fēling, and poverti itself mā bē lifted and līted up bī self-respekt. It iz trūli a nōbel sīt tu sē a pur man hōld himself uprīt amid əl hiz temptāshonz, and refūz tu demēn himself bī lō akshonz.

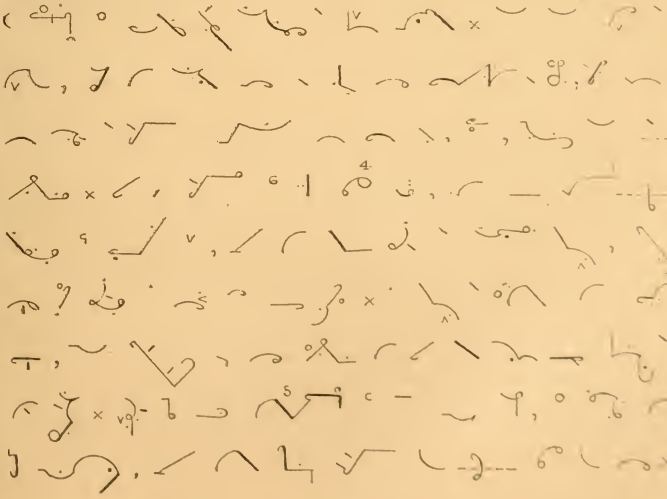
Nolej iz Pouer.

It iz not nesesari dhat wē shud insist on dhe yusez ov nolej az a mēnz ov "geting on" in līf. Dhis iz əlredi sufishentli tət bī obvius self-interest; and it iz bēgining tu bē priti jenerali understud dhat self-kʊltyur iz wun ov dhe best posibel investments ov tīm and lābor. In eni līn ov lif, intelijens wil enābel a man to adapt himself mōr redili tu sèrkumstansez, sujest tu him impruvd methodz ov wurk, and render him mōr apt, skild, and efektiv in əl respekts. Hē hu wurks widh hiz hed az wel az hiz handz, wil kum tu luk at hiz bizines widh a klērer ī, and hē wil bēkum konshus ov inkrēsing pouer, perhaps dhe mōst chēring konshusnes dhe hūman mīnd kan cherish. Dhe pouer ov self-help wil gradyuali grō, and in propōrshon tu a man'z self-respekt wil hē bē àrmd agenst dhe temptāshon ov lō indʊljensez. Sosīeti and its akshon wil bē regàrded widh kwīt a nū interest, hiz simpathiz wil wīden and enlàrj, and hē wil bē direkted tu wurk fòr ʊdherz az wel az fòr himself.

Notes and Questions.—1st l. 'moisture.' 239, 2.....2d l. 'meanly.' 239, 2. 'estimation.' Why does Est rest on the line? 219, 2. 'of others.' *Of* is here brought a little below its separate position so that *Others* may also be in *its* position. So long as a word of the first position is above the line of writing—that is, does not come down to the line—it is in the first position. This permits elevating and depressing a word of the first position so as to allow a following joined word to occupy *its* position also. Both words occupying their position, the phrase is more legible than it would be otherwise. But observe that it would not be convenient to raise and depress such words as *By*, Bee[1], *Each*, Chay[1], but only horizontal words, or dash or tick word-signs, as Bedoid[1], *All*, Chetoid[1], *On*. 246. The former signs, in their natural position, are too near the line to admit practically of depression, and raising them sufficiently for any purpose of distinction would be inconvenient, and destroy lineality of writing.



Knowledge is Power.



Self-kultyur mā not, however, end in eminens, such az wē hav brēfli deskrībd in dhe nūmerus ilustrius instansez ov self-rāzd individyualz abuv-sīted. Dhe grāt majòriti ov men in ol tīmz, however enlītend, must nesesarili bē engājd in dhe òrdinari avo̯kāshonz ov industri, and nō degrē ov kultyur which kan bē konfèrd upon dhe komūniti wil ever enābel dhem—ēven wèr it dezīrabel, which it iz not—tu get rid ov dhe dāli wurk ov so̯sīeti, which must bē dun. But dhis, wē think, mā olsō bē akomplisht. Wē kan elevāt dhe kondishon ov lābor bī alīing it tu nōbel thots, which konfèr a grās upon dhe lōliest az wel az dhe hīest rank; fòr, nō mater hou pur òr humbel a man mā bē, dhe grāt thinker ov dhis and udher dāz mā kum in and sit doun widh him, and bē hiz kompanyon fòr dhe tīm, dhō hiz dweling bē dhe mēnest hut. It iz dhus dhat dhe habit ov wel-direkted rēding mā bēkum a sōrs ov dhe grātest plezhur and self-impruvment, and exersīz a jentel ko̯èr-shon, widh dhe mōst benefisent rezult, ōver dhe hōl tenor ov a man'z karakter and kondukt. And ēven dhō self-kultyur mā not bring welth, it wil, at ol ēvents, giv us dhe gud kompani ov elevāted thots. A nōbelman wuns kontemptyuusli àskt ov a sāj, "Whot hav yu got bī ol yur filosofi?" "At lēst I hav got so̯sīeti in mīself," woz dhe wīz man'z replī.

But meni àr apt tu fēl despondensi, and tu bēkum diskurājd in dhe wurk ov self-kultyur, bēkoz dhā dur not "get on" in dhe wurld sō fast az dhā think dhā dezèrv tu dur. Having planted dhār ākorn, dhā expekt tu sē it grō intu an ōk at wuns. Dhā hav, perhaps, lukt upon nolej in dhe līt ov a màrketabel komoditi, and àr konsekwentli mòrtifīd bēkoz it duz not sel az dhā expekted it wud dur.

Notes and Questions.—1st l. 'self-culture.' How might yu=yŏŏ have been written otherwise than through Ter? 169, 4. Why is it written through Ter? 'eminence.' The briefest expression of the consonants of this word is Men-Ens; and since this form fulfills all the other requirements of phonographic orthography, it must be taken as the best outline. The Old outline was Em-En-Ens. 'described.' What consonant is omitted in the engraved form of this word? 171, R. 3; 236, 4, Example *R*.....16th l. 'and to.' The engraving here illustrates a *theoretical*, and what is generally an easy *practical* distinction between *Ticks* and *Dashes*. A *Dash* is longer than a Tick. A good phonographer without apparent effort distinguishes one from the other by *length*, though it is by no means necessary for legibility to do so. With the proper standard for a full length, you may readily distinguish from it the *Half Lengths*, the *Dashes* (*Quarter Lengths*), and the *Ticks* (*Eighth Lengths*).

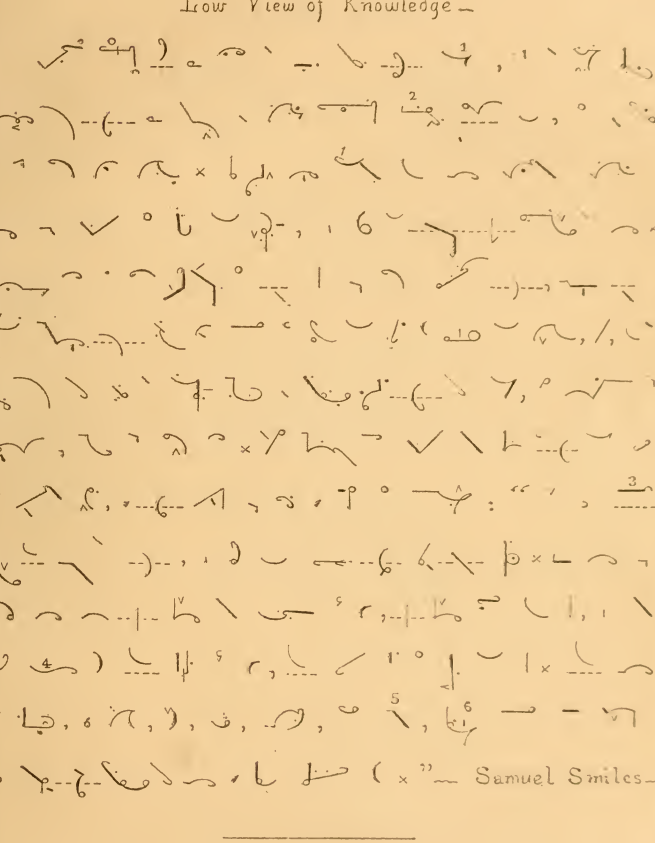
Lō Vū ov Nolej.

Tu regàrd self-kultyur ēdher az a mēnz ov geting pȧst udherz in dhe wurld, òr ov intelektyual disipāshon and amūzment radher dhan az a pouer tu elevāt dhe karakter and expand dhe spirityual nātyur, iz tu plās it on a veri lō level. It iz doutles mōst onorabel fòr a man tu lābor tu elevāt himself and tu beter hiz kondishon in so̯sīeti, but dhis iz not tu bē dun at dhe sakrifīz ov himself. Tu māk dhe mīnd dhe mēr druj ov dhe bodi iz puting it tu a veri sėrvil yuus ; and tu gō about whīning and bēmōning our pitiful lot bēkɔz wē fāl in achēving dhat sukses in līf which, àfter ɔl, dependz radher upon habits ov industri and atenshon tu bizines dētālz dhan upon nolej, iz dhe màrk ov a smɔl, and òfen ov a sour mīnd. Such a temper kan not beter bē delt widh dhan in dhe wurdz ov Robert Southi, huu dhus rōt tu a frend huu sɔt hiz kounsel : "I wud giv yu advīs if it kud bē ov yuus, but dher iz nō kūring dhēz huu chuuz tu bē dizēzd. A gud man and a wīz man mā at tīmz bē anggri widh dhe wurld, at tīmz grēvd fòr it, but bē shūr nō man woz ever diskontented widh dhe wurld, if hē did hiz dūti in it. If a man ov edyukāshon, huu haz helth, īz, handz, and lezhur, wònts an objekt, it iz ōnli bēkɔz God Olmīti haz bēstōd ɔl dhōz blesings upon a man huu duz not dezėrv dhem." *Samyuel Smīlz.*

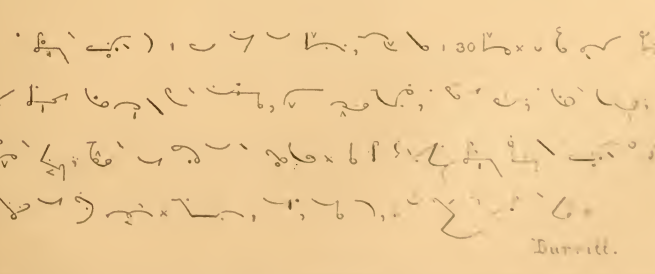
Dhe teleskōp ov Galilē·o̯ woz but wun inch in dīameter, and magnifīd objekts but thėrti tīmz. Yet widh dhis smɔl instrūment, hē diskuverd dhe fās ov dhe muun tu bē ful ov inēkwolitiz, līk mountens and valiz ; dhe spots on dhe sun ; dhe fāzez ov Vēnus ; dhe satelīts ov Jūpiter ; and thouzandz ov nū stàrs in ɔl pàrts ov dhe hevenz. It iz sed dhat dhe o̯rijinal teleskōp konstrukted bī Galilēō is stil prezėrvd in dhe British Mūzium. A pigmi, indēd, in its wā, but dhe onord pro̯jenitor ov a rās ov jīants. *Bŭrit.*

Notes and Questions.—1st l. 'intellectual.' What consonant is omitted here? 236, 4, Example *L.* Why is ă put nearer El than yŏŏ is? 99. See 'power' in 2d line.....2d l. 'spiritual.' 221, R. 2 ; p. 142, R. 5.....3d l. 'doubtless.' Els is here used instead of Lays, in order to permit the insertion of ou. Orth. 3, 2. This is a violation of *Analogy* for the greater requirement of *Vocalization* and *Speed.* In the Reporting Style, where the position (Det³) compensates for vocalization, Lays may be used for *less* in most other words.

Low View of Knowledge –

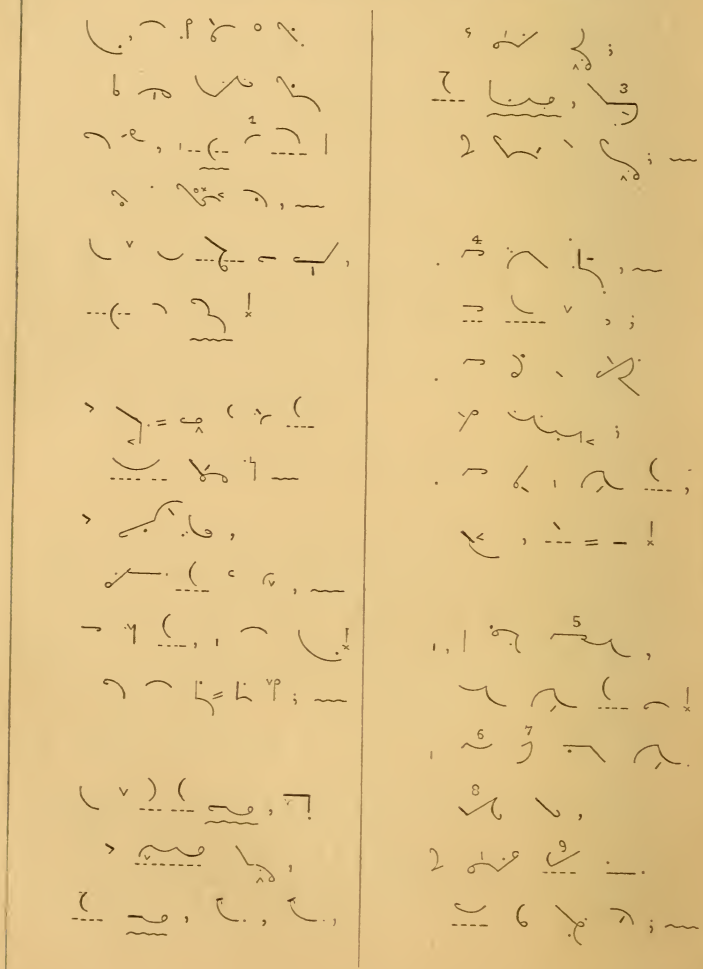


Samuel Smiles –



Durrill.

Prayer in Summer



A PRAYER IN SUMMER.

Fādher, mī sad sōl iz prāing
  Its mōst fèrvent prær
Veri sòft – but *Dhou* wilt hēr it
  Pàrt dhe pèr·fūmd ær,—
Fòr I nō bī dhis grāt glōri,
  Dhou àrt everiwhær!

Ol dhe būti-kloudz dhat hōld Dhē
  In dhær buzomz whīt—
Ol dhe hālọ ov dhe hevenz,
  Sèrkling Dhē widh līt—
Kan not hīd Dhē, O mī Fādher,
  From mī tēr-dimd sīt;—

Fòr I sē Dhī *grātnes* gīding
  Ol dhe lītning'z pouerz;
And Dhī *gudnes*, fọling, fọling,
  Widh dhe sumer shouerz;
And Dhī *tendernes* upgushing
  Thru dhe bluim ov flouerz;—

And I kan not help adōring,—
  Kan not if I wud;
And I kan not sēs tu wurship
  Such infinitūd;
And I kan not chuz but luv Dhē,
  Būtiful, ọl-gud!

O, it sēmeth I kan never,
  Never luv Dhē mōr!
But I nō I shal kēp luving
  Beter dhan bēfōr,
Thru dhe sumerz dhat àr kuming
  When dhis pàseth ō'r;—

Notes and Questions.—1st col., 2d l. 'fèrvent.' 239, R. 2. 'prayer.' Observe that the second-place heavy dot has here the sound of *ai* in *air*, *i. e.*, precisely ā (as in *at*) prolonged. Not that some do not say prār or prēr (ē being ē prolonged). But the general pronunciation for *prayer*, a supplication, is 'prær,' while *prayer*, a *supplicant*, is 'prāer.'

Thrum dhe blisful sumerz kuming—
  Even nou sō rī—
I kan olmōst sē dhem bluming
  Thrum dhe purpel skī,—
I kan olmōst sē dhem bluming
  Widh mī mòrtal ī.

When dhēz flouerz turn pāl widh dīing,
  And dhār lēvz wax ōld,—
When dhe slīting winter kumeth,
  Widh its fròst and kōld,—
Tāk mē, tāk me, O, mī Fādher,
  Tu dhe uper fōld!

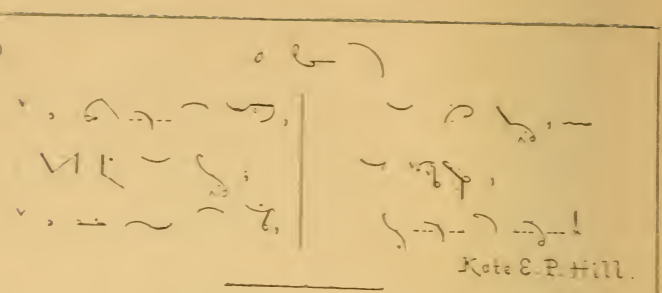
Send tu mē mī swēt-broud ānjelz,
  Thrum dhe amber dōr;
Let mē hēr dhār whīt fēt pater
  O'r dhe stàr-jemd flōr;
I hav hèrd dhem thrum mī sobing
  Meni a tīm befōr—

Sins dhā went awā sō hapi,
  (O, dhōz chīldhud tīmz!)
Sins dhā went awā sō hapi,
  Pàst dhe church-bel chīmz,
Thrum dhe krimzon-fluded sunset,
  Tu serēner klīmz,—

Tu dhe shōr whær grēf's blak bilǫz
  Never brāk and rōl,—
Whær nō kanker-wurm ov sorǫ
  ēts intu dhe sōl,
Thrum dhe bēting brest dhat bàrz it
  From its yèrnd-fòr gōl.

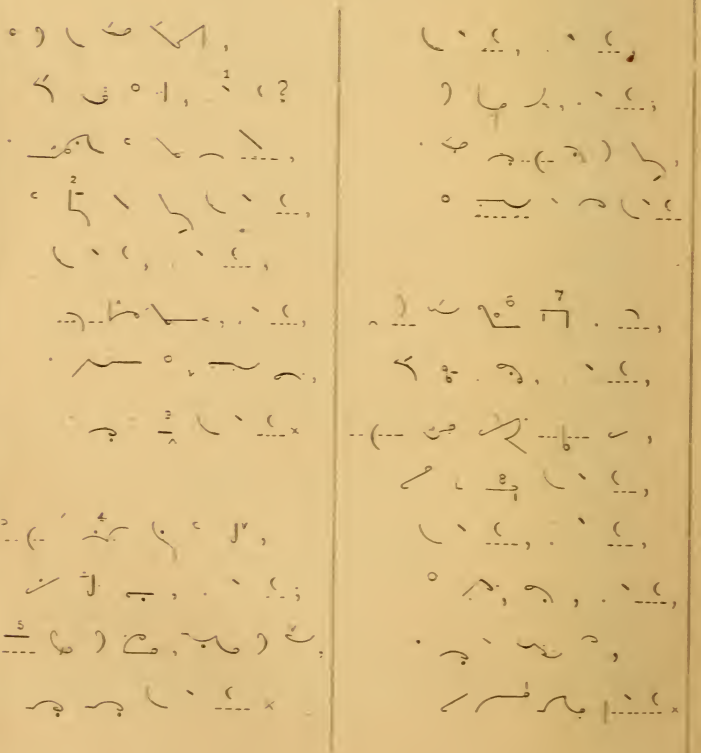
Fādher, I hav grōn sō wēri!
  I am sik widh wō;
I wud wok dhe kwiet pàthwā
  Whær dhe tird wunz gō,
I wud shut dhe dōr ov amber
  On dhe dàrk—belō!

Notes.—1st col., 6th l. 'mortal.' Since Mert-Lay is the briefest outline for this word, and *Immortal* also, and complies with other orthographic requirements, it must be adopted instead of the Old outline, Em-Ret-El. See Examples of Orthographical Parsing, in Phonographic Orthographer, 14; 15; 16.



Note E. P. Hill.

Honest Poverty.



I wud slēp awā mī anggwish,
  Berid dēp in flouerz;
I wud wāk amung mī ānjelz,
  In Elizhan bouerz,—
In the wīld wudz ov dhe blesed,
  Fàr awā from ourz!

Kāt E. P. Hil

HONEST POVERTY.

Iz dhær, fòr onest poverti,
  Whə hangz hiz hed, and ə' dhat?
Dhe kouard slāv wē pás him bī,
  Wē dər bē pur fòr ə' dhat.
    Fòr ə' dhat, and ə' dhat,
      Our toil'z obskūr, and ə' dhat,
    Dhe rank iz but dhe gin'i stamp,
      Dhe mān'z dhe gond fòr ə' dhat.

Whot dhō on hāmli fær wē dīn,
  Wær hoden grā, and ə' dhat;
Gē fulz dhār selks, and nāvz dhār wīn,
  A mān'z a mān fòr ə' dhat.
    For ə' dhat, and ə' dhat,
      Dhār tinsel shō, and ə' dhat,
    Dhe onest mān, dhō ār se pur,
      Iz king o' men fòr ə' dhat.

Yu sē yon berki kə'd a lòrd,
  Whə struts and stærz, and ə' dhat,
Dhō hundredz wurship at hiz wurd
  Hē'z but a kuf fòr ə' dhat.
    Fòr ə' dhat, and ə' dhat,
      Hiz riband, stàr, and ə' dhat,
    Dhe mān ov independent mīnd,
      Hē luks and lāfs at ə' dhat.

Notes and Questions.—1st col., 9th l. 'obscure.' What is implied by turning the circle on the right-hand side of Bee? 171, 3; 173.....11th l. 'man's.' Vocalized to show the Scottish pronunciation, namely, with ā instead of a.....2d col., 1st l. 'elysian.' Why is the hook made heavy?....12th l. 'he's.' If Hays were not vocalized it would be read *He is.*

A prins kan māk a belted nīt,
A màrkwis, dūk, and ə' dhat,
But an onest mān'z abum hiz mīt,
Gūd feth hē mana fə' dhat!
Fòr ə' dhat, and ə' dhat,
Dhār dignitiz and ə' dhat,
Dhe pith o' sens, and prīd o' wurth
Ar hīer ranks dhan ə' dhat.

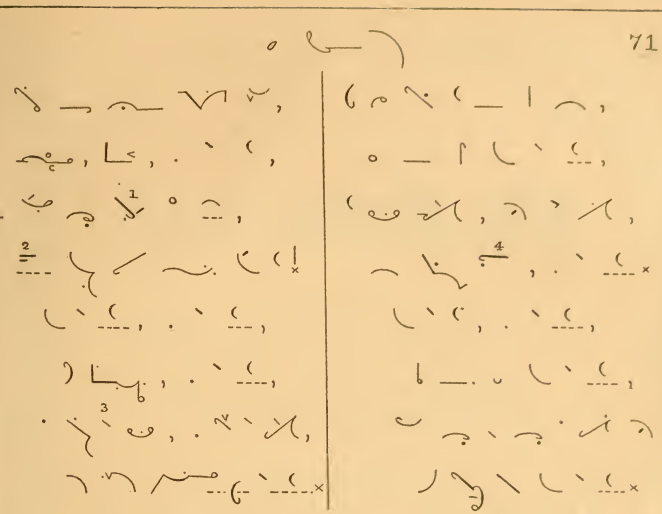
Dhen let us prā dhat kum it mā,
Az kum it wil for ə' dhat,
Dhat sens and wurth, ō'r ə' dhe èrth
Mā bær dhe grē, and ə' dhat.
Fòr ə' dhat, and ə' dhat,
'Tiz kuming yet fòr ə' dhat.
When mān tu mān dhe wàrld ō'r
Shal brudherz bē fòr ə' dhat. *Robert Burnz.*

WONDERFUL POWERS OF LANGUAGE.

Komon rēding and rīting—dhat iz, in a wurd, dhe yus ov langgwāj az a sistem ov vizibel and ədibel sīnz ov thot—iz dhe grāt prērog·ativ ov our nātyur az rashonal bēingz. When wē hav akwīrd a masteri ov dhis sistem ov ədibel and vizibel sīnz, wē hav dun dhe grātest thing, az it sēmz tu mē, az fàr az intelekt iz konsèrnd, which kan bē dun bī a rashonal man. It iz sō komon dhat wē dum not much reflekt upon it; but līk udher komon thingz, it hīdz a grāt misteri ov our nātyur.

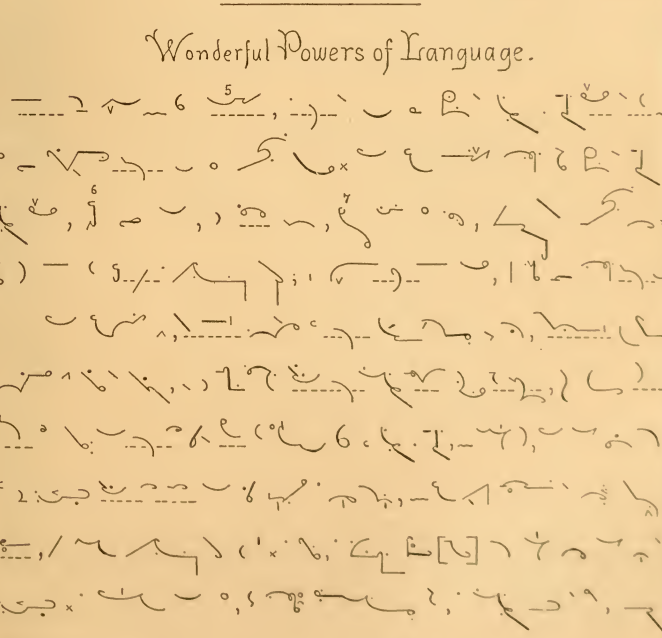
When wē hav lèrnd hou, bī giving an impuls widh our vōkal òrganz tu dhe ær, and bī māking a fū blak màrks on a pēs ov pāper, tu establish a direkt simpathi bētwēn our invizibel and spirityual esens and dhat ov udher men, sō dhat dhā kan sē and hēr whot is pasing in our mīndz just az if thot and fēling dhemselvz wér vizibel and ədibel—not ōnli sō, when in dhe sām wā wē establish a komūnikāshon bētwēn mīnd and mīnd in ājez and kuntriz dhe mōst remōt,—wē hav rot a mirakel ov hūman pouer and skil, which I never reflekt upon widhout ə. Dhe pres, dhe elektrik telegraf, [and Fonografi] àr ōnli impruvments in dhe mōd ov komūnikāshon. Dhe wunderful thing iz, dhat dhe mistērius signifikans ov thot, dhe invizibel akshon ov spirit, kan bē embodid in sīnz and soundz adrest tu dhe ī and ēr.

Edward Everet.



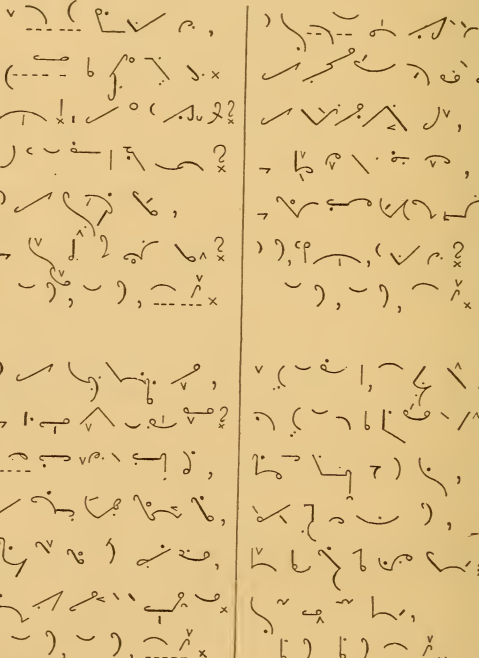
Robert Burns.

Wonderful Powers of Language.



Everett.

The Better Land



Mrs. Hemans.

THE BETTER LAND.

I hēr dhē spēk ov dhe Beter Land,
Dhou kolest its children a hapi band.
Mudher! O whær iz dhat rādiant shōr?
Shal wē not sēk it and wēp nō mōr?
Iz it whær dhe flouer ov dhe òrānj blōz,
And dhe fīrflīz dāns thru dhe mèrtel bouz?
Not dhær, not dhær, mī child.

Iz it whær dhe fedheri pām-trēz rīz,
And dhe dāt grōz rīp under suni skīz?
Or midst dhe grēn īlandz ov glitering sēz,
Whær frāgrant fòrests perfūm dhe brēz,
And strānj brīt bèrdz, on dhār stàri wingz,
Bær dhe rich hūz ov ol glōrius thingz?
Not dhær, not dhær, mī chīld.

Iz it fàr awā in sum rējon ōld,
Whær dhe riverz wònder ō'r sandz ov gōld,
Whær dhe burning rāz ov dhe rūbi shīn,
And dhe dīmond līts up dhe sēkret min,
And dhe pèrl glēmz fòrth from the koral strand,—
Iz it dhær, swēt mudher—dhat Beter Land?
Not dhær, not dhær, mī chīld.

I hath not sēn it, mī jentel boi,
ēr hath not hèrd its dēp sòngz ov joi;
Drēmz kan not piktyur a wurld sō fær,
Sorọ and deth mā not enter dhær;
Tīm duz not brēdh on its fādles blum;
Fàr bēyond dhe kloudz and bēyond dhe tum,
'Tiz dhær, 'tiz dhær, mī child. *Mrs. Hēmans.*

Concluding Advice.—If the pupil has read and copied several times each page of this Reader, he will be prepared to learn the Reporting Style, and may commence the study of the Second Reader, in accordance with its directions. The use of repeated reading and copying is to familiarize the forms both to the eye and hand. Until you have mastered the Art, give it some attention *daily*—at least, avoid long intermissions in your phonographic studies. *Labor overcomes every obstacle.* PERSEVERE.

NOTES AND REFERENCES.

PREFATORY REMARKS.—The First Standard-Phonographic Reader is designed for reading, after the pupil has studied the Compendium from § 1 to § 255, in connection with the Reading and the Writing Exercises of the Hand-Book. The present Reader is the third of a series of phonographic text-books which comprises the following works—I. *The Synopsis of Standard Phonography*, presenting the general principles of the art, as a useful preparation for acquiring a minute and thorough knowledge of the art, by the study of—II. *The Hand-Book of Standard or American Phonography*, presenting in a scientific form the general principles of Phonography and classifying its particulars. III. *The First Standard-Phonographic Reader*, comprising many of the best selections of English literature, beautifully stereographed in the Corresponding Style, with occasional illustrations, with interpaged key, and with notes and references. IV. *The Second Standard-Phonographic Reader*, engraved (on copper) in the Reporting Style, and accompanied by a Key, and by Notes and References. V. *The Standard-Phonographic Dictionary*, presenting the particulars of Standard Phonography, and being an invaluable work for the writer of either the Corresponding or the Reporting Style. These works, it is thought, furnish every desirable facility for the acquisition of a thoroughly practical knowledge of the useful, entertaining, and refining art of Phonetic Shorthand *in its best form*. They also lay a solid foundation for a Phonographic Literature which is being produced in the very best style, in respect of artistic execution; and which, in respect of intellectual and moral character, will attract, inform, and improve the mind.

In the following notes and references, please observe—

1. That the references, unless otherwise specified, are to the Compendium, Part II. of the Hand-Book.

2. That the references are to the sections and their subdivisions, unless preceded by p.=page. Two or more references are separated by a semicolon; thus, 48; 50.

If the student would make sure and rapid progress, let him make every indicated reference to the principles of the Hand-Book, though the same reference may have been made a hundred times previously.

This frequent referring will impress the principles indelibly upon the memory.

When the Reader is read in class, the teacher should examine the pupils as to the principles involved in the exercise, somewhat as a grammar-class would be examined in syntactical principles.

It is very desirable and useful, with a view to becoming a good phonographic penman, that portions of the Reader should be repeatedly copied by the student.

PAGE 5. [1] 117, 4. [2] 60; 219, 1. [3] 'hopes'—38, 2; p. 142, R. 5. [4] 'who've'—201, R. 4. [5] 'in their'—211. [6] 'season'—65, *b*; 66, 3. [7] 'foretold'—p. 113, R. 9, *d*.

6. [1] 'and mine'—71; 246, 2. [2] 'profit'. [3] 152, 2, *b*. [4] 'useful'—p. 142, R. 5. [5] 'can be'—242; 245. [6] 'you will'—245; 244, R. 3, (1). [7] 'ordinarily' [8] 'and how'—71; 246, 2. [9] 'it is not the'—242; 245; 70. [10] 'have not'—245. [11] 'a pitiful ambition, that of the omnivorous reader.' [12] 'and who'—71; 246, 2.

7. [1] 'a second-hand.' [2] 'being'—a derivative word-sign—p. 142, R. 5. [3] 'and be'—71; 246, 2. [4] 'I do not'—103; 246, 1. [5] 'and those'—71; 246, 2. [6] 'and thought'—71; 246, 2. [7] 'Haller.' [8] 'two-fold.' [9] 'materials'—209, R. 1. [10] 'for his'—p. 142, R. 7; 244, R. 3, (5). [11] 'of his'—p. 142, R. 7. [12] 'a mere.' [13] 'an invaluable'—p. 142, R. 5.

8. [1] 'you have'—245; 244, R. 3. (1). [2] 'if they are'—211; 209. [3] 'of its'—246, 1. [4] 'will be'—245. [5] 'upon it'—245; 244, R. 3, (5). [6] 'for the'—70. [7] 'has been'—245. [8] 'so that the'—245; 244, R. 3, (2). [9] 'to his'—p. 142, R. 7; 244, R. 3, (5). [10] 'Richter's'—p. 211, No. 66; p. 206, No. 66; p. 205, § 20, R. 1, *c*. [11] 'and he was.' [12] 'derived.' [13] 'without which'—245; 244, R. 3, (5).

9. [1] 70. [2] 'of my'—242; 244, R. 3, (5); 245. [3] 'childhood'—168-9; 219, 1. [4] 219, 1. [5] 153, 2; 53. [6] 152, 1. [7] 53; Orth., 3, 1. [8] 124, 2. [9] 'and every'—71, 246, 2. [10] 'and the'—71; 245, R. 1 [11] 53; 156, R. 1. [12] 207; 209. [13] 153, 1. [14] 149, 4. [15] 27, 4. [16] 201, R. 1. [17] 212, R. 2. [18] 152, 1. [19] 229, R. 1.

10. [1] 52. [2] 64. [3] 168; 169, 3. [4] 219, 1. [5] 220, *a*; 236, 1. [6] 168; 169, 1, *a*; 219, 1. [7] 153, 2. [8] 152, 2. [9] 232, R. 3. [10] 117, 3. [11] 'my father's'—244, R. 3, (2). [12] 64. This rule requires the primitive word *sigh* to be written with Es. Of course, *sighs* should be written by merely adding Iss. See Orth., 6 and 7. [13] 37, R. 1. [14] 229, R. 1 and 2. [15] 'inconceivable'—228, R. 11. [16] 'always on-the eve and on-the morrow'—229, R. 2, *b*. [17] 156, 2. [18] 40, R. 2; p. 142, R. 5; 178, R. 1. [19] 63, *b*, 1. [20] 236, 3, *b*. [21] 124, 1.

11. [1] 117, 3. [2] 153, 1. [3] 'by his'—252, R. 7. [4] 240, R. 1. [5] 'a valuable'—71; 252, R. 5. [6] 171, R. 3; 236, 4. [7] 219, 2. 246, 1. [9] 114.

12. [1] 'useful'—40, R. 2. [2] 213, R. 1; 220. [3] 'uncommon'—252, R. 5, *b*. [4] 'should be'—72, *b*. [5] 212, R. 6. [6] 'higher'—102, R. 2; 146, R. 3.

13. [1] 'creation'—136. [2] 'to-night'—229. [3] '1 did'—103.

14. [1] 220, *b*, 2; 220, R. 2; Orth., 5, R. 1, *b*. [2] 'whate'er's'—229. The word-sign for *what* is here used as a prefix-sign. [3] 148, 3, *b*, and R. 2. [4] 'diseases'—65, *b*. [5] Part IV., p. 23, § 31. [6] 240, 2. [7] 'as well as'—244, R. 3, (2). [8] 'and they will'—71. [9] Orth., 6 and 7. [10] 171, *a*, 2.

15. [1] 153, 2. [2] 153, 1. [3] 156, 2. [4] 240, 2. [5] 240, 1. [6] 'from his' —252, R. 7, *a*. [7] 'sail their'—211. [8] 52. [9] 169, 3. [10] 113. [11] 'encumbered'—228, R. 1, *a* and *c*. [12] 218. [13] 219, 1. [14] 207, R. 5. [15] 'numberless'—252, R. 5.

16. [1] 103. [2] 117, 3. [3] 'against the'—187, R. 1, *a*. [4] 60. [5] 'insult'—174, 2. [6] 'as if'—246, 4. [7] 'for their own'—211 and R. 1.

17. [1] 103. [2] 'as well'—244, R. 3, (6).

18. 'ugh!'—51, R. 4. [2] 103. [3] 'as much as'—244, R. 3, (6); 246. [4] 'you can go'—244, R. 3, (1 and 3). [5] 240, 1. [6] 'to have'—201, R. 4.

19. [1] 169, 3. [2] 'didn't'—217. [3] p. 142, R. 7, *a*. [4] Bleft is used as the outline for either belŭv'ed or belŭvd, the same as *beloved* in the common spelling. [5] 103. [6] 'couldst'—252, R. 5. [7] 63, *b*, 1. [8] 245. [9] 240, 1. [10] 219, 1. [11] 'her' here probably refers to "Celestial Love" in the preceding paragraph. [12] 53. [13] 219, 2.

20. [1] 65. [2] 64. [3] 236, 3; 244, R. 3, (2). [4] 136. [5] 103. [6] 'on his'—252, R. 7, *a*. [7] 217. [8] 60. [9] 'of my'—244, R. 3, (5); 245. [10] 'methought'. [11] 166, *b*; 171, 2. [12] 156, 2. [13] 'as it is'—252, R. 7, *a*. [14] 'and thou wilt.' [15] 146, R. 3. [16] 'pure' is written with Pee-Ray, in violation of a general rule (152, 2), to distinguish it in unvocalized writing from 'poor' (Pee-Ar). [17] 'want of the self-consuming'—p. 113, R. 14, *c*. [18] 103.

21. [1] 191, R. 3, *b*. [2] 207, R. 5. [3] 'from which the'—244, R. 3, (5). [4] 136. [5] 217. [6] 'and are'– 71. [7] 'and sustaining the'—113. [8] 220, *b*, 3.

22. [1] 59. [2] 'Saardam.' [3] 244, R. 3, (1); 245. [4] 169, 4. [5] 219, 1. [6] 171, 2. [7] 169, 1, *c*. [8] 'being'—40, R. 2; p. 142, R. 5. [9] 156, 2. [10] 232, 5. [11] 'assured.' [12] 219, 2.

23. [1] 'on my'—244, R. 3, (5); 245. [2] p. 142, R. 5. [3] 219, 1. [4] Orth., 7, R. 1. [5] 'you will be.' [6] 156, 2. [7] 'in my'—244, R. 3, (5); 245.

24. [1] 244, R. 3, (5). [2] p. 142, R. 7, *a*. [3] 244, R. 3, (2); 245. [4] 'where's'—44, 2; 148, 3, *b*, and R. 2, *a*. [5] 'you will have been the'—244, R. 3, (1 and 3); 249.

25. [1] 'I was made a'—244, R. 3, (1 and 3). [2] 149, R. 2. [3] 244, R. 3, (5). [4] 'might be the.'

26. [1] 228, R. 10. [2] 103. [3] 'I thank you.' [4] 'and so.' [5] 156, 2. [6] 'I can'—103; 245. [7] 'overhauled'—229 and R. 1. [8] wanted'—a derivative sign-word—p. 142, R. 5. [9] El is here used instead of Lay for convenience of vocalization; Orth. 3, 2. [10] 'she has'—p. 142, R. 7, (*a*). [11] 'I give you.'

27. [1] 'that this is the.' [2] 156, R. 1, (*b*). [3] 148, R. 1. [4] 'you are'—37, R. 2, (*c*). [5] 'as if'—244, R. 3, (6); 246, 4. [6] 'court-martial.' [7] 'what does it.'

28. [1] 153, 5, *a*. [2] 'I want'—103. [3] 'and see the'—71 ; 246, 2.

29. [1] 'does not.' [2] 'in their'—211. [3] 'materials'—210, R. 1. [4] 212, R. 6. [5] 'love their'—211. [6] 112, R. 1, *b*. [7] 'and it might be.' [8] 'beings'—40, R. 2. [9] 'Boulevards,' Bu'levàrdz, or as a French word, Bu'levàr. [10] 'promenading' (see Webster's Dictionary)—220 ; 217. [11] 'those who would.' [12] 156, 2. [13] 232, R. 3, *c*. [14] 'which have been'—201, R. 4. [15] 'from their'—211. [16] 136. [17] 'thus is'—p. 143, R. 7, *b*.

30. [1] 'reminded.' Orth. 7, 1. [2] 65 ; 66, 2. [3] 'companions.' Pee-Nens (not Pen-Ens), because of 'company,' Pee-En. Orth. 7, 1.

31. [1] 'above the.' See Standard-Phonographic Dictionary under ABOVE. [2] 'on their'—72, *b*. [3] 'in my.' [4] 'but of'—201, R. 4. [5] 'and of a'—201, R. 4. [6] 'I wished.' [7] 232, 14. [8] 228, R. 1, *e*.

32. [1] 'intrepidity'—208, *b*. [2] 27, R. 4. [3] 'entrance'—208, *b*.

33. [1] 156, 1, *b* ; 53. [2] 114, R. 1. [3] 'of such a.' [4] 'which made.' [5] 124, 2 ; 120, R. 2, *a*. [6] 'there was no.' [7] 146, R. 3. [8] 'we were.'

34. [1] 'suit' (sūt). "This is sometimes pronounced as a French word, *swēt* ; but in all its senses this is the same [as the French *suite*], and the affectation of making it French in one use, and English in another, is improper, not to say ridiculous."—Webster's Unabridged Dictionary, under SUIT, *n*., No. 4. [2] 'eldest.' [3] 236, 3, *b*. [4] 'in spite.' [5] 'cauldron'—208, *b*. [6] 'I trod.' [7] 'I will not.' [8] 'occasioned.' See Standard-Phonographic Dictionary, under ANCIENT. [9] 'disasters'—171, 2. [10] 112, R. 1, *a*.

35. [1] 'from their'—211. [2] 'on my.' [3] 240, 1. [4] 'mistook'—236, 3. [5] 'unused'—p. 142, R. 5. [6] 'quarters.'

37. [1] 'to have an'—201, R. 4. [2] 'he has been.' [3] 246, 1. [4] 'Said,' pronounced sĕ'id—98, ahĭ. [5] 'Louis'—98, ōōĭ.

38. [1] 'in comparison'—p. 112, R. 7. [2] 'that which has been.' [3] 'overpowers'—229 and R. 1, *a*.

39. [1] 'so great.' [2] 'an hour.' [3] 'interval'—p. 113, R. 10, *b*. [4] 'on your'—72, *b*. [5] 'onward'—p. 144. [6] 'on the other.'

41. [1] 'former'—164. [2] 'out of'—201, R. 4. [3] 'in considering the'—p. 112, R. 7. [4] 'that it was very great.' [5] 'that this is not the.' [6] 'we have been'—249. [7] 'Alpha Centauri.' [8] 'of those that are.' [9] 'that are'—37, R. 2, *c*. [10] 'that we.' [11] 'interval'—p. 113, R. 10, *b*.

42. [1] 'objects'—142, R. 1. [2] 'Lord Rosse.' [3] 'so many'—244, R. 3, (2). [4] 'of those which are.' 'as far as the'—246, 4. [5] 'might have.' [7] 'on our.' [8] 'stratum,' străt·ŭm (Webster, strā·tŭm).

43. [1] 'vastness'—236, 3. [2] 'what do you.' [3] 'each of'—201, R. 4. [4] 'sidē·rial.' [5] 'in this manner.' [6] 'should have a.'

44. [1] 'must have a.' [2] 'on to'—233, R. 2.

45 [1] 'methinks.' [2] 'a spirit.' [3] 240, 2. [4] 'high'—146, R. 3.

46. [1] 'all my.' [2] 'my own.' [3] 'in its.'

47. [1] 'and wanting.'

50. [1] 'Lyonnet,' Lēonā·. [2] 'monsieur' mos'yė. [3] 'Strauss.' [4] 'tracheæ,' trā'kiē, pl. of 'trachea.' [5] 'one of the most.'

51. [1] 'laminæ,' lam·inē, pl. of 'lamina, a thin plate. [2] 'cad·dis.' [3] 'ephem·eron.'

52. 'to himself.' [2] 'as well as the.' [3] 'intellectual'—236, 4 [4] 'and you have an.' [5] 'peripatetic.' [6] 'it must also be.' 'and it is as'—p. 142, R. 7. [8] 'are there'—211.

53. [1] 'fervet opus.' [2] 'every thing' [3] 'che non arde non incende,' ké nǫn àrdé, nǫn ínchāndé See Extended Alphabet, p. 206, 24. [4] 'and patient.' See the Standard-Phonographic Dictionary, under ANCIENT.

54. [1] 'as well as.' [2] 212, R. 4. [3] 'ak·yurasi.' See Standard-Phonographic Dictionary, under ACCURATE and ACCURACY. [4] 'of his mind.' [5] 'for the sake,' *the* being omitted. [6] 'with this.' [7] 'of every thing.'

55. [1] 'Ignatius Loyola's,' Ignā'shius Lǫ.yō'la'z. [2] 'and acquire a.' [3] 'on the other'—136. [4] 'as much.' [5] 'while theirs'—211. [6] 'concentration'—208, 2, *b*. [7] 'in his own.'

56. [1] 'that which is.' [2] 'much more'—164. [3] 'their own.' [4] 'as much.' [5] 'modesty'—216, *a*. [6] 'one's-self.'

57. [1] 'in his own.' [2] 'we do not.' [3] 'we must be'—236, 2. [4] 'that it is.' [5] 'unimproved'—p. 142, R, 5. [6] 'transferred'—213, R. 1.

58. [1] 'at once.' [2] 'see there.' [3] 'and in faith.' [4] 'La Fontaine's'—La Fō.tān'z. See the Appendix to the Compendium, §§ 12 and 13. [5] 'in so far.' [6] 'there should be.' [7] 'it can do.' [8] 'it can not do.'

59. [1] 'our own.' [2] 'in the mind.' [3] 'in their way.' [4] 'can never.' [5] 'this kind.' [6] 'of his own.'

60. [1] 'if there be'—209. [2] 'I can.' [3] 'I have never.' [4] 'there is no more.' [5] 'intellectual'—236, 4.

61. [1] 'Pestalozzi,' Pāstalōt'sē. [2] 'and feed.' [3] 'so many.' [4] 'who are.' [5] 'of other men.' [6] 'encumber'—228, R. 1, *c*.

62. [1] 'of our'—246, 1. [2] 'when they are'—211. [3] 'can be said'—245. [4] 'whatsoever'—232, 16. [5] 'in your.' [6] 'much more than'—164. [7] 'that can'—217. [8] 'in their'—211. [9] 'withal'—233. [10] 'it is also to be'—250, 2. [11] 'but of the'—201, R. 4. [12] 'whereas the'—p. 142, R. 7.

63. [1] 'Magna Charta'—228, 10. [2] 'object'—142, R. 1. [3] 'must be made.' [4] 'by men.' [5] 'ought to be able'—250, 2. [6] 'Richter'—p. 211, No. 66; p. 206, § 24, No. 66; p. 205, § 20, R. 1, *c.* [7] 'out of'—201, R. 4.

64. [1] 'upon our own.' [2] 'and self-control.' [3] 'must have their' —236, 3; 211. [4] 'on the contrary'—*the* being omitted. [5] 'I am not only.' [6] 'as they'—246, 4. [7] 'on their part.' [8] 'Pythagoras's'. [9] 'sensuality.'

65. [1] 'one's-self'—232, R. 7. [2] 'of his own.' [3] 'it is necessary that.' [4] 'as well as his'—p. 142, R. 7, *b.* [5] 'will-be-regarded with quite a new interest.'

66. [1] 'which must be done.' [2] 'may also be.' [3] 'because they do not.' [4] 'in the world'—*the* being omitted. [5] 'and are.'

67. [1] 'in the world.' [2] 'and expend the.' [3] 'give you'—245. [4] 'no man.' [5] 'an object.' [6] 'it is only.'

68. "A Prayer in Summer." [1] 'wilt.' [2] 'per'fumed.' [3] 'upgushing'—229 and R. 1, *a.* [4] 'I can not.' [5] 'I can never.' [6] 'I know'—245. [7] 'I shall.' [8] 'better than.' [9] 'that are'—37, R. 2, *c.*

69. [1] 'I can.' [2] 'angels'—164, R. 1, *b.* [3] 'hear their'—211.

70. [1] 'wha [= who] hangs his head and a' that.' ɔ[1], in the direction of Bee is used in this extract as a word-sign for the Scotch *a*,' that is, contracted *all.* [2] 'daur' = dare. [3] 'gowd' = gold. [4] 'hamely' = humble. [5] 'gie' = give. 'Selks' is the Scottish pronunciation of *silks.* [6] 'birkie' = bĕr'ky, a fine fellow. [7] 'ca'd' = called. [8] 'coof' = fool.

71. [1] 'aboon' = above. [2] 'guid faith, he maunna fa' that' = 'surely, he must not attempt that;' 'guid' = good—p. 210, § 25, No. 29; p. 202, § 7; p. 203, § 9, 3. [3] the usual word-sign for *of* is used in this extract for ŏ, the Scottish pronunciation of *of.* [4] 'gree' = palm, supremacy. [5] 'in a word.' [6] 'we have done the'—249. [7] 'as-far-as intellect'—246, 4.

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